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Cambridge, July, 1927

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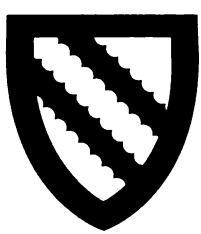

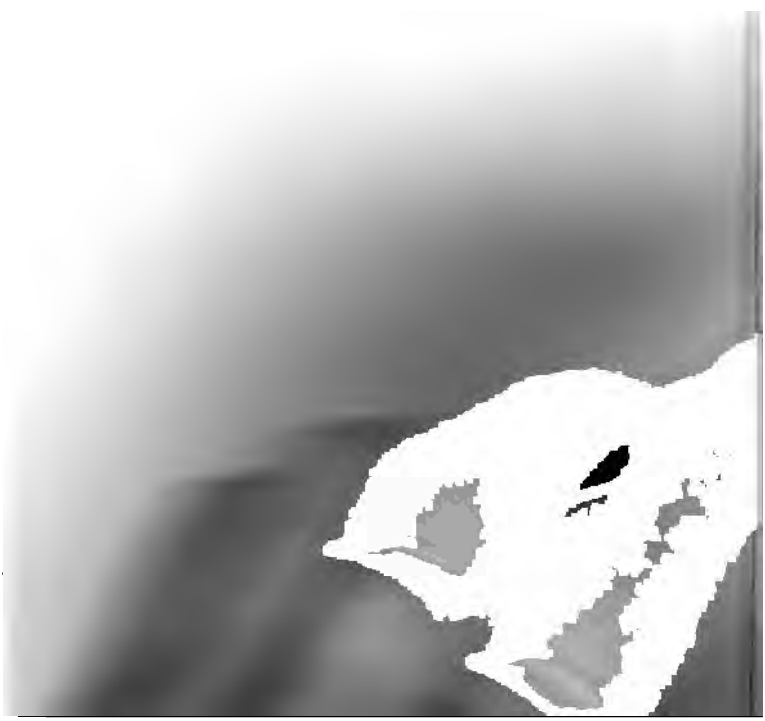

Everyday Etiquette

Everyday Etiquette

A PRACTICAL MANUAL OF SOCIAL USAGES

By MARION HARLAND [Mary Virginia Hawes Terhune]
and
VIRGINIA VAN DE WATER 1931 1922

"Manners must adorn knowledge and smooth its way through the world."—*Chesterfield's Letters.*

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Everyday Etiquette

DEDICATION

As mother and daughter,—as author and amanuensis,—we, who have collaborated in the preparation of this book, have had equal opportunities of knowing how much it is needed. Thousands of letters have been received and answered by us yearly, asking for just such information as we have written down here.

One fact enlisted our sympathizing interest at an early stage of the correspondence. Those who were most anxious to learn the by-laws of polite society, and to order their manners in accordance with what we long ago elected to call the "Gospel of Conventionality," were not the illiterate and vulgar. Men and women—women, in particular—to whom changed circumstances or removal from secluded homes to fashionable neighborhoods involved the necessity of altered habits of social intercourse; girls, whose parents are content to live and move in the deep ruts in which they and their forebears were born; people of humble lineage and rude bringing up, who yet have longings and tastes for gentlehood and for the harmony and beauty that go with really good breeding—these make up the body of our *clientele*. Every page of our manual was written with a thought of them in our minds. We have tried to make the lessons they would learn simple, and in all to show the aptness of the phrase quoted above as descriptive of the code made up of decorous and gracious ordinances.

We could ask no greater measure of success for the volume we here and now dedicate to these, our correspondents and their congeners, than that a copy of it may find welcome and use in every home from which have come to us requests for light and help upon EVERYDAY ETIQUETTE.

Marion Harland
Virginia Van de Water

New York, August, 1905

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Everyday Etiquette

EVERYDAY ETIQUETTE

I

SENDING AND RECEIVING INVITATIONS

The sending and receiving of invitations underlies social obligations. It therefore behooves both senders and recipients to learn the proper form in which these evidences of hospitality should be despatched and received.

It is safe to assert that in the majority of cases an invitation demands an answer. If one is in doubt, it is well to err on the side of acknowledging an invitation, rather than on that of ignoring it altogether.

Those that we will consider first are such as demand no acceptance, but which call for regrets if one can not accept.

Such are cards to "At Home" days, to teas, and to large receptions. Unless any one of these bears on its face the letters "R. s. v. p." (*Répondez, s'il vous plaît* —Answer if you please) no acceptance is required. If one can not attend the function, one should send one's card so that one's would-be-hostess will receive it on the day of the affair.

The cards for an "At Home" are issued about ten days before the function. They bear the hostess' name alone, unless her husband is to receive with her, in which case the card may bear the two names, as "Mr. and Mrs. James Smith." The average American man does not, however, figure at his wife's "At Homes" when these are held in the afternoon. The exigencies of counting-room and office hold him in thrall too often for him to be depended on as a certainty for such an occasion.

The card bears in the lower right-hand corner the address of the entertainer; in the lower left-hand corner the date and the hours of the affair,—as "Wednesday October the nineteenth," and under this "From four until seven o'clock."

If the tea be given in honor of a friend, or to introduce a stranger, the card of this person is inclosed with that of the hostess, if the affair be rather informal. If, however, it be a formal reception it is well to have engraved upon the card of the hostess, directly under her own name, "To meet Miss Blank."

The recipient, in sending her cards of regret, also incloses a card for the guest or friend whom she has been invited to meet.

The cards for an evening reception may be issued in the same style. If not, they are in the form of a regular invitation, and in the third person, as:

"Mr. and Mrs. James Smith
Request the pleasure of Mr. and Mrs. Brown's company
On Wednesday evening, October nineteenth,
From eight to eleven o'clock.
2 West Clark Street."

If this formal invitation bears "R. s. v. p." in one corner, it should be accepted in the same person in which it is written, thus:

"Mr. and Mrs. John Brown accept with pleasure Mr. and Mrs. Smith's invitation for Wednesday evening, October nineteenth."

It is hardly to be supposed that any person who reads this book will be guilty of the outrageous solecism of signing his or her name to an invitation written in the third person. But such things have been done!

Invitations to dances are often issued in the same form as those to teas, with

"Dancing" written or engraved in the corner of the card. As with teas, so with evening receptions, a declinature must be sent in the shape of a card delivered on the day of the function. The custom that some persons follow of writing "Regrets" on such a card is not good form.

An invitation to a card-party, no matter how informal, always demands an answer, as the entertainer wishes to know how many tables to provide, and the number of players she can count on.

Cards to church weddings demand no answer unless the wedding be a small one and the invitations are written by the bride or one of the relatives, in which case the acceptance or regret must be written at once, and thanks expressed for the honor. A "crush" church wedding is the one function that demands no reply of any kind. If one can go, well and good. If one does not go one will not be missed

from the crowd that will throng the edifice. An invitation to a home-wedding or breakfast demands an answer and thanks for the honor.

While on the subject of invitations to large or formal affairs, it may be well to touch on the point concerning which many correspondents write letters of agonized inquiry,—the addressing of envelops to the different members of the family. The question, "Can one invitation be sent to an entire family, consisting of parents, sons and daughters?" is asked again and again. To each of these an emphatic "No!" should be the answer. If any one is to be honored by an invitation to a function, he should be honored by an invitation sent in the proper way. One card should be sent to "Mr. and Mrs. Blank;" another to the "Misses Blank," still another to each son of the family. Each invitation is inclosed in a separate

envelop, but, if desired, all these envelops may be inclosed in a larger outer one addressed to the head of the house.

The most important of invitations,—that is, one demanding an immediate answer,—is that to a dinner or luncheon, be this formal or informal. For very stately and most formal dinners, engraved invitations in the third person are sent. But it is quite as good form, and in appearance much more hospitable and complimentary, for the hostess herself to write personal notes of invitation to each guest. These may be in the simplest language, as:

"My dear Miss Dorr:

Will you give Mr. Brown and myself the pleasure of having you at dinner with us on Tursday evening, December the sixth? We sincerely hope that you will be among those whom we expect to see at our table that night. Dinner will be at seven o'clock. Cordially yours,

Luella Brown."

To a married woman the invitation should always include herself and her husband, but it is addressed to her because it is the woman who is supposed to have charge of the social calendar of the family. This note may read:

"My dear Mrs. Aikman:
Will you and Mr. Aikman honor us by being among our guests at dinner on Thursday evening, December the sixth, at seven o'clock? Sincerely hoping to see you at that time, I remain,

Cordially yours,
Luella Brown."

A note of invitation to a single man is written in the same way. If the dinner be given to any particular guest or guests, this fact should be mentioned in the invitation. As, for instance, "Will you dine with us to meet Mr. and Mrs. Barrows," and so forth.

As soon as practicable after the receipt of such an invitation, the recipient should

write a cordial note of acceptance, expressing thanks and the pleasure she (or her husband and she) will take in being present at the time mentioned.

If a declinature is necessary, let it be in the form of a recognition of the honor conveyed in the invitation, and genuine regret at the impossibility of accepting it. This may be worded somewhat in the following way:

"My dear Mrs. Brown:

Mr. Aikman and I regret sincerely that a previous engagement makes it impossible for us to accept your delightful invitation for December the sixth. We thank you for counting us among those who are so happy as to be your guests on that evening, and only wish that we could be with you.

Cordially and regretfully yours,

Jane Aikman."

No matter how informal a dinner is to be, if the invitation is once accepted, nothing must be allowed to interfere with one's

attendance unless she is so ill that her physician absolutely forbids her leaving the house.

Some wit said that a man's only excuse for non-attendance at such a function is his death, in which case he should send his obituary notice as an explanation. Certain it is that nothing short of one's own severe illness or the dangerous illness of a member of the family should interfere with one's attendance at a dinner. Should such a contingency arise, a telegram or telephone message should be sent immediately that the hostess may try to engage another guest to take the place of the one who is unavoidably prevented from being present.

All the rules that apply to the sending and receiving of invitations to a dinner prevail with regard to a luncheon. It is as important a function, and the acceptance or declinature of a letter requesting that

one should attend it must be promptly despatched.

The matter of invitations to pay visits will be treated under the headings of "The Visitor" and "The Visited."

Before closing this chapter we should like to remind the possible guest that an invitation is intended as an honor. The function to which one is asked may be all that is most boring, and the flesh and spirit may shrink from attending it. But if one declines what is meant as a compliment, let him do so in a manner that shows he appreciates the honor intended. To decline as if the person extending the invitation were a bit presumptuous in giving it, or to accept in a condescending manner, is a lapse that shows a common strain under the recently-acquired polish. A thoroughbred accepts and declines all invitations as though he were honored by the attention. In so doing he shows him-

self worthy to receive any compliment that may under any circumstances be extended to him. Would that more of the strugglers up Society's ladders would appreciate this truth!

II

CARDS AND CALLS

The styles of calling-cards change from year to year, even from season to season, so that it is impossible to make hard-and-fast rules as to the size and thickness of the bits of pasteboard, or the script with which they are engraved. Any up-to-date stationer can give one the desired information on these points.

In choosing a card-plate it is well to select a style of script so simple yet elegant that it will not be outré several seasons hence, unless one's purse will allow one to revise one's plate with each change of fashion. It should not be necessary to remark that a printed card is an atrocity. Even a man's business card should be engraved, not printed.

It is no longer considered the proper thing for one card to bear the husband's and wife's names together, as was a few years ago the mode, thus,—"Mr. and Mrs. Charles Sprague." Still, some persons have a few cards thus marked and use them in sending gifts from husband and wife. As a rule, however, the husband's card is inclosed in an envelop with that of his wife in sending gifts, regrets, and the like.

The card of a matron bears her husband's full name unless she be a *divorcée,* thus,—"Mrs. George Williams Brown." Even widows retain this style of address. In the lower right-hand corner is the address, and in the lower left-hand corner one's "at home" days are named, as "Tuesdays until Lent," or "Wednesdays in February and March," or "Thursdays until May."

A young woman's cards bear her name,

"Miss Blank," if she be the oldest or only daughter in the family. The address on her cards is in the lower left-hand corner. If she have an older sister the card reads "Miss Mary Hilton Blank."

A man's card is much smaller than that of a woman and often has no address on it, unless it be a business card, which must never be used for social purposes. The "Mr." is put before his signature as, "Mr. James John Smith." By the time a boy is eighteen years of age he is considered old enough to have his cards marked with the prefix "Mr."

Perhaps there is no social obligation that is more neglected and ignored than that of calling at proper times and regular intervals. In the rush and hurry of American life, it is well-nigh impossible for the busy woman to perform her duty in this line unless she have a certain degree of system about it. To this end she should

keep a regular calling-list or book, and pay strict heed to the debit and credit columns. It will require much management and thought to arrange her visits so that they will always fall on the "At Home" days of her acquaintances. When a woman has an "At Home" day it is an unwarrantable liberty for any one to call at any other time unless it be on business, or by special invitation, or permission. As many women have the same day at home one must limit the length of a call to fifteen or twenty minutes upon a casual acquaintance, never making it longer than half-an-hour even at the house of a friend.

Some persons seem to feel that there is a certain amount of pomp and circumstance about calling on an "At Home" day and the novice in society asks timidly what she is to do at such a time. She is to do simply what she would do on any other day when she is sure of finding her hostess

in and disengaged. The caller hands her card to the servant opening the door; then enters the parlor, greets her hostess, who will probably introduce her to any other guests who happen to be present, unless there be a large number of these, in which case she will probably be introduced to a few in her immediate vicinity. The caller will chat for a few minutes, take a cup of tea, coffee or chocolate offered her, with a biscuit, sandwich or piece of cake, or decline all refreshment if she prefer. At the end of fifteen or twenty minutes, she will rise, say "Good Afternoon" to her hostess, murmur a "Good Afternoon" to the company in general and take her departure. If her card has not been taken by the servant who opened the door for her, our caller may lay it on the hall table as she goes out.

When a woman is at home one day a week for several months, she is expected

to make very little preparation in the way of refreshment for her chance guests. The tea tray is ready on the tea-table at one side of the room, and upon it are cups and saucers, tea-pot, canister, and hot water kettle. A plate of thin bread-and-butter, or sandwiches, or biscuits, and another of sweet wafers or fancy cakes, stand on this table. Sugar and cream and sliced lemon complete the outfit. The kettle is kept boiling that fresh tea may be made when required, and a servant enters when needed to take out the used cups. If there are many callers, the services of this maid may be required to assist in passing cups, and sugar and cream. Otherwise the hostess may attend to such matters herself, chatting pleasantly as she does so. It is not incumbent on a caller to take anything to eat or drink unless she wishes to do this. When one attends half-a-dozen such "At Homes" in an afternoon one

would have to carry a bag like that worn by Jack the Giant-Killer of fairy-lore, if one were to accept refreshments at each house. The hostess should, therefore, never insist that a guest eat and drink if she has declined to do so.

In calling on a married woman a matron leaves one of her own cards and two of her husband's. Her card is for the hostess, one of her husband's is for the hostess and the other for the man of the house. If there be several ladies in the family, as for instance, a mother and two daughters, the caller leaves one of her own and one of her husband's cards for each woman, and an extra card from her husband for each man of the household.

This is the general rule, but it must have some exceptions. For instance, in a household where there are five or six women it is ridiculous to leave an entire pack of visiting-cards. In this case a woman leaves

her card for "the ladies," and leaves it with her husband's, also for "the ladies." One of his cards is also left for the man of the family. Or if there be several men it may be left simply for "the gentlemen."

If one knows that there is a guest staying at a house at which one calls, one must send in one's card for this guest. Or, if one have a friend staying in the same town with one, and one calls on her, it is a breach of good breeding not to inquire for the friend's hostess and leave a card for her whether she appear or not.

Custom clings to the black-edged card for those in mourning. It has its uses and surely its abuses. For those in deep mourning it is a convenience to send in the form of regrets, as the black edge gives sufficient reason in itself for the non-acceptance of invitations. It may also be sent with gifts to friends. If one uses it

as a calling-card the border should be very narrow. If one is in such deep mourning that one's card must appear with a half-inch of black around it, one is certainly in too deep mourning to pay calls. Until the black edge can be reduced to the less ostentatious eighth-of-an-inch width, the owner would do well to shun society.

Nor should a black-edged card accompany an invitation to a social function. Several seasons ago a matron introduced to society in a large city a niece who had, eighteen months before, lost a brother. With the hostess' invitations to the reception was inclosed the card of the young guest, and this card had a black border an eighth-of-an-inch wide. The recipients of the invitations were to be pardoned if they wondered a bit at the incongruity of a person in mourning receiving at a large party. Under the circumstances she should have declined to have the social

function given in her honor, or should have laid aside her insignia of dolor.

If, then, one has reached the point where one is ready to reënter society, let one give up the mourning-cards and again use plain white bits of pasteboard.

In calling at a house after a bereavement, it is well, except when the afflicted one is an intimate friend, to leave the card with a message of sympathy at the door. One may, if one wishes, leave flowers with the card. A fortnight after the funeral one may call and ask to see the ladies of the family, adding that if they do not feel like seeing callers they will please not think of coming down. Under such circumstances only a supersensitive person will be hurt by receiving the message that the ladies beg to be excused, and that they are grateful for the kind thought that prompted the call.

The rule that we have just given ap-

plies to the household in which there is serious illness. A call may consist of an inquiry at the door, and leaving a card. This may be accompanied by some such message as "Please express my sincere hope that Mrs. Smith will soon be better, and assure Mr. Smith that if I can be of any service to him, or Mrs. Smith, I shall be grateful if he will let me know."

One should always return a first call within three weeks after it has been made. After a dinner, luncheon, or card-party, a call must be made within a fortnight. An afternoon tea requires no "party call." After a large reception one may call within the month. After a wedding reception one must call within a fortnight on the mother of the bride, and on the bride on her "At Home" day as soon as possible after her return from the wedding trip.

III

LETTER-WRITING

The writing of letters, of the good old-fashioned kind, is rapidly becoming a thing of the past. People used to write epistles. Now they write notes. Before the days of the stenographer, the typewriter, the telegraph and telephone, when people made their own clothes by hand, wove their own sheets, and had no time-saving machines, they found leisure to write epistles to their friends. Some of us are so fortunate as to have stowed away in an old trunk some of these productions. The ink is pale and the paper yellowed, but the matter is still interesting. All the news of the family, the neighborhood gossip, the latest sayings and doings of the children and of callers, an account of the

books read, of the minister's last sermon, and of the arrival of the newest of many olive branches, filled pages. What must these same pages have meant to the exile from home! And how much there was in such letters to answer!

Still, even in this day and generation there are a few people who have so far held to the good old traditions that they write genuine letters. And—wonder of wonders!—they answer questions asked them in letters written by their correspondents. Only those who have written questions to which they desired prompt answers, appreciate how maddening it is to receive a letter which tells you everything except the answers to your queries. And this ignoring of the epistle one is supposed to be answering is a feature of the up-to-date letter-writer. There is, even in friendly correspondence, a right and a wrong way of doing a thing.

The wrong, and well-nigh universal, way of treating a letter is as follows: It is read as rapidly as possible, pigeonholed, and forgotten. Weeks hence, in clearing out the desk it is found, the handwriting recognized, and it is laid aside to be answered later. When that "later" comes depends on the leisure of the owner. At last a so-called answer is hastily written without a second reading of the letter to which one is replying. Such a reply begins with an apology for a long and unavoidable silence, an account of how cruelly busy one is nowadays, a passing mention of the number of duties one has to perform, a wish that the two correspondents may meet in the near future, and a rushing final sentence of affection followed by the signature. Such is the up-to-date letter.

If a correspondent is worth having, she is worth treating fairly. Let her letter be

read carefully, and laid aside until such time as one can have a half-hour of uninterrupted writing. Then, let the letter one would answer be read, and the questions it contains be answered in order, and first of all. This is common courtesy. After which one may write as much as time and inclination permit. If one has not the time to conduct one's correspondence in this way, let one have fewer correspondents. It is more fair to them and to oneself.

Colored letter-paper is in bad form unless the color be a pale gray or a light blue. From time to time, stationers have put upon the market paper outré in design and coloring, and the persons who have used it were just what might be expected. It reminds one of what Richard Grant White said of the words "gents" and "pants"—he noticed "that the one generally wore the other." So, paper that

is such bad form as this is usually used by persons who are "bad form."

Plain white paper of good quality is always in fashion. For social correspondence this paper must be so cut that it is folded but once to be slipped into an envelop. At the top of the page in the middle may be the address, as *123 West Barrows Street,* and the name of the city. Just now, this is the only marking that is used on the sheet, although some persons have the initials or monogram, or crest, in place of the address. It is no longer fashionable to have the crest or monogram and the address also. Except for business purposes the envelop is unmarked.

Letter-heads, such as are used for business correspondence, should never be used for social purposes. Even the business man may keep in his office desk a quire or two of plain paper upon which to write

society notes and replies to invitations. Nor is it permissible for him to use the type-writer in inditing these. All his business correspondence may be conducted with the aid of the invaluable machine, and he may, if he ask permission to do so, send letters to members of his own family on the type-writer. But all other correspondence should be done with pen and ink.

Unfortunately, mourning stationery is still in vogue, but the recipient of a black-edged letter is often conscious of a distinct shock when she first sees the emblem of dolor, and wonders if it contains the notice of a death. For this reason many considerate followers of conventionalities do not use the black-edged stationery, but content themselves with plain white paper marked with the address or monogram in black lettering.

A social or friendly letter is frequently

dated at the end, at the left-hand lower corner of the signature. A business communication is dated at the upper right-hand corner.

The expression "My dear Mr. Blank" is more formal than is "Dear Mr. Blank," and is, therefore, used in society notes. Business letters addressed to a man should begin with the name of the person to whom they are intended on one line, the salutation on the next, as: "Mr. John Smith" on the upper line, and below this, "Dear Sir." In addressing a firm consisting of more than one person, write the name of the firm, as "Smith, Jones and Company," then below, "Dear Sirs." Never use the salutation "Gentlemen" in such a case.

It should be unnecessary to remind women not to preface their signatures with the title "Mrs." or "Miss." Such a mistake stamps one as a vulgarian or an

ignoramus. The name in full may be signed, as : "Mary Bacon Smith." If the writer be a married woman, and the person to whom she writes does not know whether she be married or single, she should write her husband's name with the preface "Mrs." below her signature, or in the lower left-hand corner of the sheet, as ("Mrs. James Hayes Smith.")

To sign one's name prefaced by the first letter is no longer considered good form. "J. Henry Wells" should be "John Henry Wells." If one would use one initial letter instead of the full name, let that letter be the middle initial, as "John H. Wells," or better still, "J. H. Wells."

I wish I could impress on all followers of good form that a postal card is a solecism except when used for business purposes. If it is an absolute necessity to send one to a friend or a member of one's family, as, when stopping for a moment

at a railroad station one wishes to send a line home telling of one's safety at the present stage of the journey, the sentences should be short and to the point, and unprefaced by an affectionate salutation. All love-messages should be omitted, as should the intimate termination that is entirely proper in a sealed letter. "Affectionately" or "Lovingly" are out of place when written upon a postal card. Expressions such as "God bless you!" or "I love you," or "Love to the dear ones," are in shockingly bad taste except under cover of an envelop. A good rule to impress on those having a penchant for the prevalent post-card is as follows: "Use only for business, and then only when brevity and simplicity are the order of the day; never use for friendly correspondence unless the purchase of a sheet of paper, envelop and postage stamp is an impossibility."

The friendly letter may be as long as

time and inclination permit. The business communication should be written in as few and clear sentences as possible. Some one has said that to write a model business letter one should "begin in the middle of it." In other words, it should be unprefaced by any unnecessary sentences, but should begin immediately on the business in hand, continue and finish with it. For such letters "Very truly yours" is the correct ending, unless, as in the case of a man or firm addressing a letter to a person totally unknown to the writer, when the expression "Respectfully yours" may be used.

Many people consider letters of congratulation and condolence the most difficult to write. This is because one feels that a certain kind of form is necessary and that conventional and stilted phrases are proper under the circumstances. This is a mistake, for, going on the almost un-

failing principle that what comes from the heart, goes to the heart, the best form to be used toward those in sorrow or joy is a genuine expression of feeling. If you are sorry for a friend, write to her that you are, and that you are thinking of her and longing to help her. If you are happy in her happiness, say so as cordially as words can express it.

We can not close this chapter on letter-writing without a word to the person who writes a letter asking a question on his own business, and fails to inclose a stamp. This is equivalent to asking the recipient on whom one has no claim, to give one the time required for writing an answer to one's query, and a two-cent stamp as well. When the matter on which one writes is essentially one's own business, and not that of the person to whom one writes and from whom one demands a reply, one should always inclose a stamp or

a self-addressed and stamped envelop, thus making the favor one asks of the least possible trouble to one's correspondent.

In all business and society correspondence a letter should be answered as soon as possible after it is received. One may afford to take a certain amount of liberty with one's friends, and lay aside a letter for some days before answering it. But the acceptance or declinature of an invitation, and the answer to a business communication, should be sent with as little delay as possible.

IV

"FUNCTIONS"

In former chapters some of the laws governing various social affairs have been touched on, but it may not be amiss to repeat some of them under the heading of "Functions." Directions for invitations to most of these "occasions," "affairs," or by whatsoever name they are known, have been given in the chapter on "Sending and Receiving Invitations." We will not touch on that subject in this.

One of the most formal of entertainments, a dinner-party, demands that the guest be not more than ten minutes early, and not a half-minute behind the time mentioned in the invitation. The servant at the door directs the women to their dressing-room, the men to theirs. In the

dressing-room the women leave their wraps, but do not remove their gloves. Each woman, accompanied by her escort, descends to the drawing-room, greets the hosts, and the man who is to take her out to dinner is then introduced to her. All chat pleasantly until dinner is announced. Then the host offers his arm to the feminine guest of honor, who is to sit on his right, and the hostess takes the arm of the man who is to sit on her right-hand. The host goes first with his partner, followed by the other couples, the hostess and her escort bringing up the rear. When the women are seated, the men sit down, the host waiting until all the guests have taken their chairs before he takes his.

There has been much discussion as to who shall be served first at a large dinner. The latest verdict is, according to some authorities, that each dish shall be first passed to the hostess, that she may show

by helping herself just how any viand that may be an innovation is to be served. For this reason the custom has its advantages, especially in the eyes of those unaccustomed to large dinners and new dishes. Still many people continue to prefer the old-fashioned method of passing each article first to the guest at the right of the host. If there be two servants, as at a large dinner, the second servant begins his tour about the table by offering his dish to the guest at the right of the hostess.

Where there are many courses a guest may, if he wish, sometimes decline one or more of these. He may also show by a gesture that he will not take wine, or, if his glasses are filled, he may simply lift them to his lips, taste the contents, then drink no more. As a glass will be filled as soon as emptied, the guest may say in a low voice, "No more, please!" when he has

had enough. None of these refusals should be so marked as to attract the attention of his entertainers.

It should not be necessary to give particular directions as to how one should conduct oneself at a dinner. After the ladies have removed their gloves and the dinner-roll or slice of bread has been taken from the folded napkin and the napkin laid in the lap, the dinner conducts itself. The chapter headed "At Table" will answer any doubtful questions as to the manner of eating at home or abroad.

After the dinner is ended, the hostess gives a slight signal, or makes the move to rise. The gentlemen stand while the ladies pass out of the room, then sit down again for their cigars, coffee and liquors. Coffee and cordials are served to the ladies in the drawing-room, where they are later joined by the gentlemen.

When the time for departure ap-

proaches it is the place of the woman who goes first to rise, motion to her husband, and then as soon as she and he have said good night to the host and hostess, they bow to the other guests, and retire to the dressing-rooms. After this they go directly from the house, not entering the drawing-room again.

In saying good night it is perfectly proper, extremists to the contrary notwithstanding, to thank the entertainers for a pleasant evening. Such thanks need not be profuse, but may be simply—"Good night, and many thanks for a delightful evening!" or "It is hard to leave, we have had such a pleasant time!" One need never be afraid to let one's hosts know that the time spent in their presence has passed delightfully.

The rules that apply to a dinner hold good at a luncheon, to which function ladies only are usually invited, although

when served at twelve o'clock, and called "Breakfast," men are also bidden.

At a luncheon the women leave their coats in the dressing-room, wearing their hats and gloves to the table. The gloves are drawn off as soon as all are seated.

At an evening reception, the guests ascend to the dressing-rooms, if they wish, or may leave wraps in the hall, if a servant be there to take them. When one comes in a carriage with only an opera wrap over a reception gown, it is hardly worth while to mount the stairs. But this must be decided by the arrangements made by the entertainers. Before one enters the drawing-room one deposits one's cards on the salver on the hall table. If there be a servant announcing guests the new arrival gives his name clearly and distinctly to this functionary, who repeats it in such a tone that those receiving may hear it. The guest enters the parlors at this mo-

ment, proceeds directly to his hostess, and after greeting her, speaks with each person receiving with her. He then passes on and mingles with the rest of the company.

An afternoon reception is conducted in the same manner, the only difference being that, at an evening function refreshments are more elaborate than at an afternoon affair, and the guests frequently repair to the dining-room, if this be large. At some day receptions, this is also done, but at a tea refreshments are usually passed in the drawing-rooms.

The "coming-out" party or reception, at which the débutante makes her entrance on the world of society, is conducted as is any other reception, but the débutante stands by her mother and receives with her. Each guest speaks some pleasant word of congratulation on shaking hands with the girl. Her dress should be exqui-

site, and she should carry flowers. These flowers are usually sent to her. When more are received than she can carry, they are placed about the room. If the coming-out party be in the evening, it is often followed by a dance for the young people.

In sending out invitations for such an affair, the daughter's card is inclosed with that of the mother.

One may leave such a function as has just been described as soon as one likes, and may take refreshments or not as one wishes. Just before departing the guest says good night to his hosts, then leaves.

The hour at which one goes to a reception may be at any time between the hours named on the cards issued. One should never go too early, or, if it can be avoided, on the stroke of the first hour mentioned. If the cards read "from half-after eight to eleven o'clock," any time after nine

o'clock will be proper and one will then be pretty sure not to be the first arrival of the company.

A card-party is a function at which one should arrive with reasonable promptness. If the invitations call for eight-thirty, one must try not to be more than fifteen or twenty minutes late, as the starting of the game will be thus delayed and the hostess inconvenienced. After the game is ended, refreshments are served, and as soon after that as one pleases one may take one's departure.

The same rule of promptness applies to a musicale. After greeting the hostess, guests take the seats assigned to them, and chat with those persons near them until the musical performance begins. During the music not a word should be spoken. If one has no love for music, let consideration for others cause one to be silent. If this is impossible, it is less unkind to send a

regret than to attend and by so doing mar others' enjoyment of a musical feast.

At a ball or large dance, one may arrive when one wishes. The ladies are shown to the dressing-room, then meet their escorts at the head of the stairs and descend to the drawing-rooms or dance-hall. Here the host and hostess greet one, after which one mingles with the company.

At a formal dance, programs or orders of dance are provided, each man and each woman receiving one as he or she leaves the dressing-room or enters the drawing-room. Upon this card a woman has inscribed the names of the various men who ask for dances. As each man approaches her with the request that he be given a dance, she hands him her card and he writes his name on it, then writes her name on the corresponding blank on his own card. As he returns her program to her the man should say "Thank you!" The

woman may bow slightly and smile or repeat the same words.

No woman versed in the ways of polite society will give a dance promised to one man to another, unless the first man be so crassly ignorant or careless as to neglect to come for it. Should a man be guilty of this rudeness he can only humbly apologize and explain his mistake, begging to be taken again into favor. If he be sincere the woman must, by the laws of good breeding, consent to overlook his lapse, but she need not give him the next dance he asks for unless she believes him to be excusable.

The hostess at a dance must deny herself all dancing, unless her guests are provided with partners—or, at least, she should not dance during the first part of the evening if other women are unsupplied with partners. At a large ball the hostess frequently has a floor committee

of her men friends to see that sets are formed and that partners are provided for comparative strangers. No hirelings will do this so skilfully or with so much tact as will the personal friends of the entertainers.

A young girl may, after a dance, ask to be taken to her chaperon, or to some other friend. She should, soon after the dance given to one man, dismiss him pleasantly, that he may ascertain the whereabouts of his next partner before the beginning of the next dance.

The etiquette governing weddings and wedding-receptions will be explained in the chapters on "Weddings."

In our foremothers' day the publicity of the declared engagement was a thing unknown. Now, the behavior of the affianced pair and what is due to them from society deserve a page of their own.

Perhaps the most ill-at-ease couple are

the newly-married, but the engaged couple presses them hard in this line. To behave well under the trying conditions attendant upon a recently-announced engagement demands tact and unselfishness. It should not be necessary to remind any well-bred girl or man that public exhibitions of affection are vulgar, or that self-absorption, or absorption in each other, is in wretched taste. The girl should act toward her betrothed in company as if he were her brother or any intimate man-friend, avoiding all low-voiced or seemingly confidential conversation. The man, while attentive to every want and wish of the woman he loves, must still mingle with others and talk with them, forcing himself, if necessary, to recollect that there are other women in the world besides the one of his choice. The fact that romantic young people and critical older ones are watching the behavior of the newly-en-

gaged pair and commenting mentally thereon, is naturally a source of embarrassment to those most nearly concerned in the matter. But let each remember that people are becoming engaged each hour, that no strange outward transformation has come over them, and that all evidences of the marvelous change which each may feel has transformed life for him or her may be shown when they are in private. If they love each other, their happiness is too sacred a thing to be dragged forth for public view.

It is customary, when an engagement is announced, for the friends of the happy girl to send her flowers, or some dainty betrothal gift. She must acknowledge each of these by a note of thanks and appreciation.

It is not good form for a girl to announce her own engagement, except to her own family and dear friends. A friend

of the family may do this, either at a luncheon or party given for this purpose, or by mentioning it to the persons who will be interested in the pleasant news. When a girl is congratulated, she should smile frankly and say "Thank you!" She should drill herself not to appear uncomfortably embarrassed. The same rule applies to the happy man.

The conventional diamond solitaire ring is not worn until the engagement is announced.

The happily married as a rule consider the Great Event of their lives of sufficient interest to the world-at-large to be commemorated by yearly festivities.

Cards for wedding anniversaries bear the names of the married pair, the hours of the reception to be given and the two dates, thus:

June 15, 1880——June 15, 1905.

If the anniversary be the Silver Wedding the script may be in silver; if a Golden Wedding, in gilt. Wooden Wedding invitations, engraved, or written on paper in close imitation of birch bark, are pretty. At one such affair all decorations were of shavings, and the refreshments were served on wooden plates. At a tin wedding, tin-ware was used extensively, even the punch being taken from small tin cups and dippers.

The reception is usually held in the evening, and husband and wife receive together, and, if refreshments are served at tables, they sit side by side. It is proper to send an anniversary present suitable to the occasion. Such a gift is accompanied by a card bearing the name of the sender, and the word "Congratulations." It is customary to send such a gift only a day or two before the celebration of the anniversary.

An anniversary reception is just like a reception given at any other time, and rules for conducting such an one apply to this affair.

In close sequence to weddings and wedding anniversaries we give a few general directions for the conduct of christening-parties.

As the small infant is supposed to be asleep early in the evening, it is well, when possible, to have the christening ceremony in the morning or afternoon. As it is not always convenient for the business men of the family to get off in the day-time on week days, Sunday afternoon is often chosen for such an affair. Whether the celebration be in the daytime, or at night, the modus operandi is about the same.

Every prayer-book contains a description of the duties of godfathers and godmothers, if one belongs to a church having such. If not, the father holds the child,

and the father and mother take upon them the vows of the church to which they belong. The baby, clothed in flowing robes, is a passive participant in the ceremony. After the religious service the little one is passed about among the guests, and is then taken by the nurse to the upper regions, while those assembled in his honor regale the inner man with refreshments provided for the occasion.

The godfather and godmother make a gift to the child—usually some piece of silver or jewelry. This is displayed on a table in the drawing-room with any other presents that the invited guests may bring or send. It is the proper thing for the guests to congratulate the parents on the acquisition to the family and to wish the child health and happiness.

Handsome calling gowns are *en règle* at a christening, unless it be an unusually elaborate evening affair.

V

THE HOME WEDDING

To a home wedding, invitations may be issued two weeks in advance. Their style depends upon how formal the function is to be. If a quiet family affair, the notes of invitation may be written in the first person by the bride's mother, as:

"My Dear Mary:

Helen and Mr. Jones are to be married on Wednesday, October the thirteenth, at four o'clock. The marriage will be very quiet, with none but the family and most intimate friends present. We hope that you will be of that number. Helen sends her love and begs that you will come to see her married.

Faithfully yours,
Joanna Smith."

This kind of note is, of course, only permissible for the most informal affairs.

For the usual home marriage, cards, which read as follows, may be issued:

"Mr. and Mrs. Nelson Brown request the pleasure of Mr. and Mrs. Blank's company at the marriage of their daughter on the afternoon of Wednesday, the thirteenth of October, at four o'clock, at One hundred and forty-four Madison Square, Boston."

Or the invitations may read:

"Mr. and Mrs. Nelson Brown request the pleasure of your company at the marriage of their daughter, Helen Adams, to Mr. Charles Sprague, on Tuesday afternoon, October the thirteenth, at four o'clock."

"R. s. v. p." may be added if desired.

(Rules regulating the answers to wedding invitations will be found in the chapter on "Invitations," those with regard to wedding gifts, in the chapter—"Making and Receiving Gifts.")

At a home wedding, the bride often has

but one girl attendant, and that one is the maid of honor. The bride tells her what kind of dress she wishes her to wear, and the groom provides her bouquet for her. He also sends the bride her bouquet.

Right here it may be well to state that, for a wedding, the expenses of the groom are the flowers for the bride and her maid of honor or bridesmaids, the carriage in which he takes his bride to the train, the carriages for best man and ushers, and the clergyman's fee. Besides this, he usually provides his ushers and best man with a scarf-pin. In some cases he gives these attendants also their gloves and ties; sometimes he does not. The bride's family pays all other expenses, including the decorating of the house, the invitations and announcement cards and the caterer. If guests from a distance are to be met at the train by carriages, the bride's father pays for these.

We will suppose that at the house wedding with which we have to do the only attendants are the best man, two ushers and the maid of honor, and that the ceremony is at high noon, or twelve o'clock.

The matter of lights at this function is largely a question of taste. If the day be brilliantly clear, it seems a pity to shut the glorious sunshine from the house. Therefore many brides decline to have the curtains drawn at the noon hour, thus shutting out the sun's rays. Many persons prefer the light from shaded lamps and candles, as being more becoming than the glare of day.

The wedding-breakfast is provided by a caterer always when such a thing is possible. It may consist of iced or jellied bouillon, lobster cutlets, chicken pâtés, a salad, with cakes, ices and coffee. This menu can be added to or elaborated, as inclination may dictate. Sweetbread pâtés

may take the place of the chicken pâtés. A frozen punch may take the place of the ordinary ices, and, if one wish, a game course be introduced. A heavy breakfast is, however, a tedious and unnecessary affair.

The bride's dress, if she be a young girl, must be white, with a veil. A train is advisable, as it adds elegance and dignity to the costume. The waist is made with a high neck and long sleeves, and white gloves are worn. The veil is turned back from the face and reaches to the bottom of the train where it is held in place by several pearl-headed pins. A single fold of tulle hangs over the face, being separate from the main veil. This is thrown back after the ceremony.

The groom wears a black frock coat, gray trousers, white waistcoat, white tie, light gray or pearl gloves, and patent leather shoes. His ushers dress in much

the same fashion, although white waistcoats are not essential in their case.

The maid of honor wears a gown of white or very light color, with a slight train, and a picture hat, or not, as she wishes. When becoming, an entire costume of pale pink, with a large hat trimmed with long plumes of the same shade, is very striking. The bouquet carried by the bridesmaid will harmonize with the color of her gown. Of course, the bride's bouquet will be white, and is usually composed of her favorite blossoms.

The old fashion of ripping the third finger of the bride's left-hand glove, so that this finger might be slipped off for the adjusting of the ring, is no longer in vogue. Instead of this the left-hand glove is removed entirely at that part of the ceremony when the ring is placed on the bride's finger by the groom.

At a house wedding the guests assem-

ble near the hour named, leave their wraps in the dressing-rooms, then wait in the drawing-room for the wedding. The whole parlor-floor is decorated with natural flowers, garlands of these being twisted about the balustrades, and making a bower of the room in which the marriage is to take place. If one can afford to do so, it is best to leave the matter of floral decorations to an experienced florist, but if one can not afford this luxury, friends may decorate the rooms. A screen of green, dotted with flowers, may stand at the end of the room in which the marriage is to be solemnized, and an arch of flowers is thrown over this. Within this arch the clergyman, the groom, and the best man may await the arrival of the wedding guests, as the wedding march begins.

The portières shutting off the drawing-room from the hall are closed when the time arrives for the bridal party to de-

scend the stairs, and as they reach the hall the strains of the wedding march sound.

One word as to the orchestra. This should be stationed at such a distance from the clergyman and bridal party that its strains will not drown the words of the service. Since Fashion decrees that music should be played during the service, it should be so soft and low that it accentuates, rather than muffles the voices of the participants in the ceremony. Loud strains detract from the impressiveness of the occasion, and cause a feeling of irritation to the persons who would not miss a single word of the solemn service.

Through the door at the opposite end of the room from that in which the groom stands, enters the wedding procession. The two ushers come first, having a moment or two before marked off the aisle, by stretching two lengths of white satin

ribbon from end to end of the room. Following the ushers walks the bridesmaid alone, and, after her, on the arm of her father, comes the bride. At the improvised altar, or at the cushions upon which the bridal couple are to kneel, the ushers separate, one going to each side. The maid of honor moves to the left of the bride, and the father lays the bride's hand in the hand of the groom, then stands a little in the rear until he gives her away, after which point in the ceremony he steps back among the guests, or at one side, apart from the bridal group. The best man stands on the groom's left. It is he who gives the ring to the clergyman, who hands it to the groom, who places it on the finger of the bride.

When the ring is to be put on, the bride hands her bouquet to the maid of honor, and draws off her left-hand glove, giving that also to the maid of honor, who holds

both until after the benediction. After congratulating the newly-wedded pair, the clergyman gives them his place, and they stand, facing the company, to receive congratulations. The bride's mother should have been in the parlor to receive the guests as they arrived, and during the ceremony stands at the end of the room near the bridal party. She should be the first to congratulate the happy couple, the groom's parents following those of the bride. The maid of honor stands by the bride while she receives.

After congratulations have been extended, the wedding-breakfast is served at little tables placed about the various rooms. The bride and her party may, if desired, have a table to themselves, and upon this may be a wedding-cake, to be cut by the bride. This is not essential and has, of late years, been largely superseded by the squares of wedding-cake, packed in

dainty boxes, one of which is handed to each guest on leaving.

When the time comes for the bride to change her dress she slips quietly from the room, accompanied by her maid of honor. The groom goes to an apartment assigned to him and his best man to put on his traveling suit. Later, the maid of honor may come down and tell the bride's mother in an "aside" that she may now go up and bid her daughter good-by in the privacy of her own room. Afterward the young husband and wife descend the stairs together, say good-by in general to the friends awaiting them in the lower hall, and drive off, generally, one regrets to say, amid showers of rice.

I would say just here that the playing of practical jokes on a bridal pair is a form of pleasantry that should be confined to classes whose intellects have not been cultivated above the appreciation

of such coarse fun. To tie a white satin bow on the trunk of the so-called happy pair so that all passengers may take note of them, is hardly kind. But this is refined jesting compared to some of the deeds done. A few weeks ago the papers gave an account of a groomsman who slipped handcuffs upon the wrists of bride and groom, then lost the key, and the embarrassed couple had to wait for their train, chained together, until a file could be procured, by which time their train had left. Such forms of buffoonery may be diverting to the perpetrator; they certainly are not amusing to the sufferers.

VI

THE CHURCH WEDDING

There is about a church wedding a formality that is dispensed with at a home ceremony. The cards of invitation may be engraved in the same form as those described in the last chapter, but the church at which the marriage is to take place is mentioned instead of the residence of the bride's parents. If in a large city where curiosity seekers are likely to crowd into the edifice, it is customary to inclose with the card of invitation a small card to be presented at the door. Only bearers of these bits of pasteboard are admitted. With the invitations may be cards for the reception or the wedding-breakfast to follow the ceremony. These cards demand acceptances or regrets.

The matter of wedding gifts will be dealt with in the chapter on gifts in general.

The decorations for a church wedding are elaborate. As a rule, one color-scheme is chosen, and carried out through all the arrangements. For example, the coloring is pink and white, and if the wedding is in the autumn, chrysanthemums can be the chosen flowers, if in the summer, roses. The matter of decorations is usually put into the hands of a florist.

White satin ribbon is stretched across the pews to be occupied by the members of the two families and to these pews the destined occupants are conducted by the ushers a short time before the bridal party enters the edifice.

At a large and elaborate wedding six or eight ushers are often needed. Besides these there is an equal number of bridesmaids, a maid of honor and a best man.

The best man, the groom, and the clergyman enter the church by the vestry door, and await at the altar the coming of the bride and her attendants. The organ, which has been playing for some moments, announces the arrival of the wedding party by the opening strains of the wedding march.

When the carriages containing the party arrive at the church door the ushers go down the canopy-covered walk and help the girls to alight, convey them into the vestibule, and close the outer doors of the church while the procession forms. Then the inside doors are thrown open and as the organ peals forth the wedding march, the procession passes up the aisle with the painfully slow walk that Fashion decrees as the proper gait for funerals and weddings. First, come the ushers, two by two, next, the bridesmaids in pairs, then the maid of honor, walking alone, and

the bride on the arm of her father, or other masculine relative if her father is not living. As the altar is reached the ushers divide, half the number going to the right, the other half to the left, then the bridesmaids do the same, passing in front of the ushers and forming a portion of a circle nearer the altar. The maid of honor stands near the bride, on her left hand, and the best man stands near the groom's right. The groom, stepping forward to meet the bride, takes her hand and leads her to their place in front of the clergyman, the father remaining standing a little in the rear of the bride and to one side until that portion of the service is reached when the clergyman asks, "Who giveth this woman to be married to this man?" He then takes his daughter's hand, and, laying it in the hand of the groom, replies, "I do." After this he steps quietly down from the chancel and takes his place in the pew with

his wife, or the other members of the family.

The maid of honor, standing near the bride, holds her bouquet and takes her glove when the ring is put on, and continues to hold them until after the benediction, which the bridal pair kneels to receive. Then the organ again sounds the wedding march, and the guests remain standing as the party assembled at the altar moves down the aisle. First, comes the bride on her husband's arm, then the best man and the maid of honor together, then the ushers and the bridesmaids, each girl on the arm of an usher. After that the family of the bride and groom leaves. The bridal party is driven directly to the home of the bride's parents where the wedding-breakfast is served or, if a reception follows the wedding, where the bride awaits the arrival of her guests.

The dress for the bride married in day-

light is the same as for an evening wedding, the trained white gown with lace or tulle veil being the conventional garb for a wedding at all times and places. The same is true of the costumes of the bridesmaids and maid of honor. These are selected by the bride. At one pink-and-white wedding the bridesmaids wore pink dresses with pink picture hats, while the maid of honor wore a gown of palest green with hat to match,—hers being the only touch of any color but pink in the assembly, and serving to accentuate the general rose-like scheme. The bridesmaids' bouquets are of flowers to harmonize with their costumes. The bride's bouquet is always white, bride roses being favorites for this purpose.

At a day wedding the groom wears a frock coat, light gray trousers, white waistcoat, white satin or silk tie, and patent leather shoes. Of course, the only hat

permissible with a frock coat is a high silk one. The gloves are white, or pale gray. The ushers' dress is the same except that their ties need not be white.

At an evening wedding full dress is, of course, necessary. Then the groom wears his dress suit, white waistcoat, white lawn tie and white gloves. The ushers are dressed in the same manner.

It is customary for the bride to give her bridesmaids some little gift. This may be a stick-pin or brooch bearing the intertwined initials of the bridal pair, and this pin is usually worn by the recipient at the wedding.

The bride and groom with the bridesmaids stand together at the end of the drawing-room to receive the guests. An usher meets each guest at his, or her arrival, and, offering his arm, escorts the new-comer to the bridal pair, asking for the name as he does so. This name he re-

peats distinctly on reaching the bride who extends her hand in greeting, and receives congratulations. The groom is then congratulated, and the guest straightway makes room for the next comer.

One is often asked what should be said to the newly-married pair,—what form congratulations should take, and so on. Stilted phrases are at all times to be avoided, and the greeting should be as simple and straightforward as possible. It is good form to wish the bride happiness, while the groom is congratulated. Thus one says to the bride, "I hope you will be very happy,—and I am sure you will." And to the groom one may say,—"You do not need to be told how much you are to be congratulated, for you know it already. Still I do want to say that I congratulate you from my heart."

A pretty custom followed by some brides is that of turning, when half-way

up the stairs, after the reception or breakfast is over, untying the ribbon fastening the bouquet together, and scattering the flowers thus released among the men waiting in the hall below. This disposes of the wedding bouquet which one seldom has the heart to throw away, and yet which one can not keep satisfactorily.

If gifts are displayed at a reception, it should be in an upper room, and all cards should be removed. The bride may keep a list of her presents and of the donors, but to display cards gives an opportunity for invidious comparisons.

The tables for the wedding-breakfast may be placed about the drawing-rooms, and the guests are seated informally at them. The only exception to this rule is the bride's table at which the bridal party sits. As artificial lights are usually used at elaborate functions, even at high noon, pretty candelabra are upon each table.

Or, if preferred, fairy lamps may take the place of the candelabra.

The menu for the wedding-breakfast may consist of grape-fruit with Maraschino cherries, or of oyster cocktails, or of clams on the half-shell, as a first course; next, hot clam bouillon (unless clams have already been served) or chicken bouillon; fish in some form, as fish croquettes with oyster-crab sauce; sweetbread pâtés with green pease; broiled chicken or French chops with potato croquettes or with Parisian potatoes; punch frappé; game with salad; ices, cakes, coffee. If wines are used, champagne is served with the breakfast.

The breakfast over, the bride slips away quietly, to change her dress for the wedding journey, and departs as after a home wedding.

The guests at a wedding-breakfast must call on the mother of the bride

within three weeks after the marriage. They will, of course, call on the bride on one of her "At Home" days, the dates of which are given with the wedding invitations or with the announcement cards.

Announcement cards are issued immediately after the wedding, so must be addressed and stamped ready to be mailed several days before the ceremony. The text usually used is this:

"Mr. and Mrs. William Edwin Burnham announce the marriage of their daughter, Eleanor Fair, to Mr. John Langdon Morse, on Tuesday, the eighth of December, one thousand nine hundred and five, at St. Michael's Church, Davenport, Iowa."

Another form that is sometimes used is the following:

"Married, Wednesday, October eleventh, 1903; Florence Archer and John Staunton, 1019 Penn Street, Philadelphia."

This last form is seldom used except in cases where the bride is so unfortunate as to have no relatives in whose names she may announce her marriage.

With the announcement cards may be inclosed another card bearing the dates of the bride's "At Home" days, and the hours at which she will receive. Announcement cards are usually issued after a small or private wedding to which only a limited number of guests have been invited. If the wedding has been large or was followed by a large reception to which all one's calling acquaintances may be bidden, the announcement cards are unnecessary and the "At Home" cards are issued with the invitations to the marriage, or are sent out after the bride returns from her trip.

VII

THE DÉBUTANTE

A clever young girl, when asked by an acquaintance if she had "come out" yet, answered, "I didn't come out. I just *leaked* out." Doubtless this states the case, in a somewhat slangy manner, for a large number of young women who, gradually and without any set function to serve as introduction, take their places in society. Even for them, however, the year following the close of school duties marks a change in their relation to the social world, while the distinction is much emphasized in the case of young girls to whom the affairs of balls, receptions, teas, and calls are a novelty. The date of a girl's formal entrance into the larger world marks her individual recognition in

that world. Before this time she has been a person without social responsibility, not accountable in the social sense. She has been considered in relation to her family, perhaps. Now she stands for herself. She is an object of some curiosity to the public, and the pleasures and duties to which she falls heir deserve some special mention.

The age at which a girl makes her formal appearance on the scene of society varies in different places and with varying conditions. It is rarely under eighteen, seldom over twenty-two, the first being the age at which a girl not desirous of extended education escapes, usually, from the school-room, the second being the average age of graduation for the college girl. A girl younger than eighteen is commonly too immature to be considered an interesting member of society, and a certain degree of absurdity attaches to the

idea of introducing to the world a girl older than the age last mentioned.

The special function by which a young woman's family signalizes her entrance to society varies little in different places. In many cities the custom is for the family of the débutante and also for the friends of the family to give some entertainment in her honor. A dinner, a luncheon, a tea, a theater party,—any one of these festivities is a proper manner of announcing one's interest in the new member of society and of emphasizing her arrival.

Everything should be done to facilitate for her an extension of acquaintance among those whom it is desirable she should know. It is said that a number of years ago when telephones were a luxury instead of being, as now, a necessity, in southern cities, the advent of the débutante in a house meant always the addition of a name to the telephone directory. This

is a somewhat extravagant and florid comment on the idea advanced. But it will serve as an illustration. Particularly is it desirable that the débutante should become acquainted with the older members of the society in which she moves. She is now not only a part of the particular set to which her age assigns her; she is also a part of that larger society to which many ages belong. Her attitude on this question distinguishes her as well-bred or ill-bred. There is nothing more crass and crude than the young girl who has no eyes or ears for anybody out of the particular set of young people to which she belongs. It is the mark of the plebeian.

The clothes of the débutante are a matter of importance and her wardrobe should be carefully planned. It is natural that she should wish to look pretty and, as youth itself makes for beauty, given good health and the usual number of features

his wife, or the other members of the family.

The maid of honor, standing near the bride, holds her bouquet and takes her glove when the ring is put on, and continues to hold them until after the benediction, which the bridal pair kneels to receive. Then the organ again sounds the wedding march, and the guests remain standing as the party assembled at the altar moves down the aisle. First, comes the bride on her husband's arm, then the best man and the maid of honor together, then the ushers and the bridesmaids, each girl on the arm of an usher. After that the family of the bride and groom leaves. The bridal party is driven directly to the home of the bride's parents where the wedding-breakfast is served or, if a reception follows the wedding, where the bride awaits the arrival of her guests.

The dress for the bride married in day-

light is the same as for an evening wedding, the trained white gown with lace or tulle veil being the conventional garb for a wedding at all times and places. The same is true of the costumes of the bridesmaids and maid of honor. These are selected by the bride. At one pink-and-white wedding the bridesmaids wore pink dresses with pink picture hats, while the maid of honor wore a gown of palest green with hat to match,—hers being the only touch of any color but pink in the assembly, and serving to accentuate the general rose-like scheme. The bridesmaids' bouquets are of flowers to harmonize with their costumes. The bride's bouquet is always white, bride roses being favorites for this purpose.

At a day wedding the groom wears a frock coat, light gray trousers, white waistcoat, white satin or silk tie, and patent leather shoes. Of course, the only hat

bravado of manner, the reverse of pleasing. "Why are you so down on débutantes?"—the writer of this chapter asked of an accomplished young society man. "Because they think it's clever to be rude," was the answer. The desire to be very apt, to be "on the spot" and "all there," as the slang phrase has it,—this is often at the bottom of the apparent rudeness of the young girl. She does not care to show her newness. As a bride wishes it to seem that she has always been married, so a débutante likes to present the appearance of thorough familiarity with the ground upon which she has just arrived.

Nothing will assist the débutante to self-control and a surer footing so much as contact with people who are somewhat older than herself and who have gained a proper perspective. From them she will learn to be less self-conscious, and this means to be happier and more interesting.

VIII

THE CHAPERON

In some parts of America the chaperon is, like Sairey Gamp's interesting friend, "Mrs. Harris,"—a mere figment of the imagination. Nowhere in America does she occupy the perfectly-defined position that she holds in Europe; nowhere in America are her duties so arduous as those imposed on her in older countries. The necessity of a chaperon for young people on all occasions offends the taste of the American. It is even opposed to his code of good manners. That a young woman should never be able in her father's house to receive, without a guardian, the young men of her acquaintance, is alien to the average American's ideal of good breeding and of independence in friendship.

In addition, his sense of humor sets down constant attendance on the very young as a bore and wearisome in the extreme.

Because of these prejudices current concerning the idea of chaperonage, because of this flippant mode of considering the subject, characteristically American, it is all the more necessary that the line should be sharply drawn as to the occasions where the consensus of usage and good sense declares a chaperon to be indispensable. The sense of the best American conventionalities, broadly speaking, is that a young woman may have greater liberty in her father's house than elsewhere. A young man who frequents a house for the purpose of calling on a young woman should be on terms with the members of her family, but it is not taken for granted that he must spend every minute of his visits in their presence, or that the young woman should feel that she is

acting unconventionally in receiving his calls by herself. It *is* unconventional, however, for her to take with him long evening drives without a chaperon, or to go on any sort of prolonged outdoor excursion, be the party large or small, without a chaperon. Driving parties, fishing parties, country-club parties, sailing parties, picnics of every kind,—here the chaperon is indispensable. No one can tell what accidents or delays may occur at festivities of this kind that might render a prolonged absence embarrassing and awkward without the presence of the chaperon.

A personal and individual chaperon for every young girl is not necessary at a ball. It is expedient, however, that there should be some one present who, on demand, can act in that capacity for her,—some married woman with whom she may sit out a dance, if she be not provided with a part-

ner, or consult in any of the small difficulties possible to the occasion. If a young woman attend a ball in company with her mother or some other friend directly responsible for her, she should return each time, after a dance, to a seat occupied by her chaperon and should direct her several partners to find her there. In case she dances with any one unknown to her chaperon, it goes perhaps without saying that the man in the case should be presented properly to the friend in charge of her.

The custom as to chaperonage at the theater differs according to locality. In the East a man who asks a young woman to go with him to the opera or the play, often invites her mother or some feminine married friend to accompany them. In the West this usage is not so common. Those who do not observe it are not regarded as outside the pale of good form.

The duties of a chaperon are somewhat

various, and more or less arduous, according to the quality of those chaperoned. These duties depend so largely upon circumstances that they are not easily classified. It is, of course, the part of the chaperon to smooth over awkward situations, to arrange and make smooth the path of pleasure. It is the duty of the chaperoned to agree without demur to whatever the chaperon may suggest. On any debatable point her decision must be regarded as final.

In the case of outdoor excursions she should fix the hour of departure to and from the place of festivity; she should group the guests for the journey there and back, and should designate their positions at the table if a meal or refreshments be served. The duty of the chaperoned, is, in return, to make the position of chaperon as agreeable as possible, to defer to her in every way. The favor, in the

case of chaperonage, is conferred by the chaperon, though the actions of certain crude young people are no recognition of this fact. A case in point occurs to the writer where a young man and his wife were asked to chaperon a party of young people to a popular rendezvous twelve or fourteen miles from the city in which they lived. The married people, after much urging, consented with some reluctance, thereby sacrificing a cherished plan of their own. Going and coming they were asked to take the back seat, which they occupied by themselves,—a seat over the wheels of the large vehicle provided. During the country supper they sat at one end of the table where their presence was conversationally ignored. When the time came for returning home the married man was approached by one of the originators of the party, who said that the affair was a "Dutch treat," and would he (the mar-

ried man) please pay his share of the bill. This is, of course, an exaggerated case, but in a gross way it is illustrative of the lack of consideration often incident to the relation between chaperon and chaperoned. That the obligation to the chaperon should be properly recognized is an important part of social training.

IX

MAKING AND RECEIVING GIFTS

Wedding gifts may be sent any time after the wedding cards are issued. They are sent to the bride, and may be as expensive and elaborate, or as simple and inexpensive, as the means of the sender make proper. An invitation to a church wedding, and not to the reception, precludes the necessity of making a wedding-present. Indeed the matter of wedding-presents admits of more freedom each year and many people make it a rule to send gifts only to intimate friends and relatives. Perhaps this state of affairs has been brought about by the fact that among a certain,—or uncertain,—class, invitations were sometimes issued with the special purpose of calling forth a number

of presents,—in fact, for revenue only. Few persons acknowledged this of themselves, but sometimes a bride was met who was so indiscreet or so void of taste as to confess her hope that all the persons whom she invited to her nuptials would be represented by remembrances in gold, silver, jewelry or napery. The pendulum has swung as far in the opposite direction, and fewer wedding gifts than of old are sent from politeness alone.

Suitable gifts for a bride are silver, cut-glass, table-linen, pictures, books, handsome chairs or tables, rugs, bric-à-brac and jewelry. In fact, anything for the new home is proper. It is not customary to send wearing apparel, except when this is given by some member of the bride's family. A check made out to the bride is always a handsome gift. The parents of the wife-to-be frequently give the small silver.

How the silver should be marked is a disputed question. Good form demands that if the donor wishes to have his gift marked, it must be engraved with the bride's maiden initials. Some persons are so thoughtful that they send silver with the request that it be returned after the ceremony by the bride for marking as she sees fit. She then returns it to the firm from which it was bought,—said firm having received an order from the donor to engrave it according to the owner's wishes.

Still, if silver must be given marked, it is safe to have the initials of the bride put upon it. Even should she die, good taste and conventionality would forbid the use of her silver by the second wife,—should there be one. While on this melancholy side of the subject it would be well to state that when a wife dies, leaving a child, and the husband remarries, her silver is packed away for the child's use in future

years. This is demanded by custom and conventionality. This rule is especially to be regarded if the child be a girl, as she then has a right to the mother's silver, marked with that mother's name.

A wedding gift is accompanied by the donor's card,—usually inclosed in a tiny card-envelop. As soon as possible, the bride-to-be writes a personal letter of thanks. This must be cordial, and in the first person, somewhat in this form:

"425 Cedar Terrace, Milton, Pa.
My Dear Mrs. Hamilton:

The beautiful picture sent by Mr. Hamilton and yourself has just arrived, and I hasten to thank you for your kind thought of me. The subject is one of which I am especially fond, and the picture will do much toward making attractive the walls of our little home. It will always serve to remind Mr. Allen and myself of you and Mr. Hamilton.

Gratefully yours,
Mary Brown.

June nineteenth, nineteen hundred and five."

If a gift arrives so late that it can not be acknowledged before the wedding, the wife must write as soon as possible after the ceremony,—even during the first days of her honeymoon. To neglect to do this is an unpardonable rudeness.

The wedding gifts may be displayed in a room by themselves on the wedding-day, but must not be accompanied by the cards of the donors. In spite of arguments pro and con, it is certainly in better taste to remove the cards before the exhibition. If there are so many presents that there is any danger of the bride's forgetting from whom the different articles came, let some member of the family keep a list, or take an inventory, before the cards are taken off. Some persons attach to each gift a tiny slip of paper bearing a number. In a little book is a corresponding number after which is written the name of the sender.

The rules that apply to wedding-presents apply also to the gifts sent at wedding anniversaries, be they wooden, tin, crystal, silver or golden anniversaries.

Engagement presents are frequently sent to the fiancée, but this is entirely a matter of taste or inclination, and is not demanded by fashion or conventionality. Contributions to linen showers may be included among the engagement gifts. The fashion of such "showers" is ephemeral,—a fact not to be regretted.

A word or more is not out of place concerning the kind of gifts that a young man may make with propriety to a young woman with whom he is on agreeable terms. Flowers, books, candy,—these are gifts that he may make without offense, and she may receive without undue or unpleasant sense of obligation. If he be an old and intimate friend of her family, he may offer her small trinkets, or orna-

mental, semi-useful articles, such as a card-case, or a bonbonnière. Anything intended solely for use is proscribed. If a young man is engaged to a young woman the possible choice of gifts is, of course, much enlarged. Even then, however, very expensive gifts are not desirable. They lessen somewhat the charm of the relation between the two.

When a baby is born, the friends of the happy mother send her some article for the new arrival. It may be a dainty dress or flannel skirt, a cloak, cap, or tiny bit of jewelry. These gifts the young mother is not supposed to acknowledge until she is strong enough to write letters without fear of weariness. As a rule some member of her family writes in her stead, expressing the mother's thanks for the dainty gifts.

When a baby is christened, it is customary for the sponsors to make the little

one a present. This is usually a piece of silver,—as a cup, or bowl, marked with the child's name; or a silver spoon, knife and fork may be given. The godparents give, as a rule, something that will prove durable, or a gift that the child may keep all his life, rather than an article of wearing-apparel.

A guest invited to a christening-party may bring a gift, if he wishes to do so. This may be anything that fancy dictates. A pretty present for such an occasion is a "Record" or "Baby's Biography," handsomely bound and illustrated, containing blanks for the little one's weight at birth and each succeeding year, for the record of his first tooth, the first word uttered, the first step taken, and so on, as well as spaces for the insertion of a lock of the baby-hair, progressive photographs, and other trifles dear to the mother's heart. All christening gifts may be verbally ac-

knowledged by the mother when the guest presents them.

The custom of making Christmas presents is so universal that it would seem superfluous to offer any suggestion with regard to them, had not the dear old custom been so abused that the lovers of Christmas must utter their protest. It should be borne in mind that the only thing that makes a Christmas gift worth while is the thought that accompanies it. When it is given because policy, habit, or conventionality demands it, it is a desecration of the good old custom. If we must make any presents from a sense of duty, let it be on birthdays, on wedding-days, on other anniversaries,—never on the anniversary of the Great Gift to the World. If the spirit of good-will to man does not prompt the giving, that giving is in vain. Nor should a present at this time be sent simply because one expects to

receive a reminder in the shape of a present from a friend. A quid pro quo is not a true Christmas remembrance.

Let us suppose then, that the making of holiday presents is a pleasure. To simplify matters we would suggest that those who have a large circle of friends to whom they rejoice to give presents retain over to another year the list made the year previous. Not only will this keep in mind the person whom they would remember, but it will prevent duplicating presents. One woman learned to her dismay that for two years she had sent the same picture,—a favorite with her,—to a dear friend, while another sent a friend a silver button-hook for three consecutive Christmases.

All gifts, those of the holiday season included, should be promptly acknowledged, and never by a card marked "Thanks." If a present is worth any acknowledgment, it is worth courteous no-

tice. When one says "Thank you!" either verbally or by letter, it should be uttered with sincerity, and from the heart. To omit the expression of cordial gratitude is a breach of good breeding.

X

BACHELOR HOSPITALITY

The day is past when the bachelor is supposed to have no home, no mode of entertaining his friends, no lares and penates, and no "ain fireside." He is now an independent householder, keeping house if he choose to do so, with a corps of efficient servants, presided over by a competent housekeeper,—or, in a simpler manner having a small apartment of his own, attended by a man-servant or maid, if he take his meals in this apartment. Oftener, however, he prefers to dispense with housekeeping cares and live in a tiny apartment of two or three rooms, going out to a restaurant for his meals. He is then the most independent of creatures. If he can afford to have a man to take

care of his rooms and his clothes, well and good. If not, he pays a woman to come in regularly to clean his apartment, and she takes charge of his bed-making and dusting or,—if he be very deft, systematic and industrious,—he does this kind of thing himself.

In any of the cases just cited he is at liberty to entertain. He may have an afternoon tea, or a reception, or an after-theater chafing-dish supper. Unless he has his own suite of dining-room, kitchen and butler's pantry, he can not serve a regular meal in his rooms. But there are many informal, Bohemian affairs to which he can invite his friends. For the after-theater supper, for instance, he may engage a man to assist him and to have everything in readiness when the host and his party arrive at the apartment. The host, himself, will prepare the chafing-dish dainty, and with this may be passed

articles supplied by a near-by caterer, such as sandwiches, ices and cakes. He may make his own coffee in a Vienna coffee-pot. The whole proceeding is delightful, informal, and Bohemian in the best sense of the word.

A sine qua non to all bachelor entertaining is a chaperon. The married woman can not be dispensed with on such occasions. The host may be gray-headed and old enough to be a grandfather many times over, but, as an unmarried man, he *must* have a chaperon for his women-guests. If he object to this, he must reconcile himself to entertaining only those of his own sex.

The age of this essential appendage to the social party makes no difference, so long as the prefix "Mrs." is attached to her name. She may be a bride of only a few weeks' standing,—but the fact that she is married is the essential.

The would-be host, then, first of all, engages his chaperon,—asking her as a favor to assist him in his hospitable efforts. She should accept graciously, but the man will show by his manner that he is honored by her undertaking this office for him. She must be promptly at his rooms at the hour mentioned, as it would be the height of impropriety for one of the young women to arrive there before the matron. If she prefer she may accompany a bevy of the girls invited. To her the host defers, from her he asks advice, and to her he pays special deference. If there is tea to be poured, as at an afternoon function, it is she who is asked to do it, and she may, with a pretty air of assuming responsibility, manage affairs somewhat as if in her own home, still remembering that she is a guest. In this matter tact and a knowledge of the ways of the world play a large part. The chaperon is bound to re-

main until the last girl takes her departure, after which it is quite *en règle* for the host to offer his escort, unless she accompanies the last guest, or a carriage be awaiting her. The host thanks her cordially for her kind offices, and she in turn expresses herself as honored by the compliment he has paid her.

Perhaps the simplest form of entertainment for the unmarried man to give in his own quarters is the afternoon tea in some of its various forms. For this function the man must not issue cards, but must write personal notes, or ask his guests verbally. It is well for him to invite several friends who will supply music, as this breaks up the monotony. If he have some friend who is especially gifted musically, and whom he would gladly bring before the eyes of the public, he may make the presence of this friend an excellent reason for his afternoon reception.

After having secured the chaperon's acceptance he may write some such note as the following:

"My dear Miss Brown:

I shall be delighted if you, with a few other choice spirits, will take tea with me in my apartment next Tuesday afternoon about four o'clock. I shall have with me at that time my friend, Mr. Frank Merrill, who sings, I think, passing well. I want my friends who appreciate music and to whom his voice will give pleasure to hear him in my rooms at the time mentioned. Do come!

Henry Barbour.

August 10, 1905."

There should, if possible, be a maid, or a man in livery to attend the door at this time, but, if this is not practicable, and the affair be very informal, the host may himself admit his guests, and escort them to the door when they leave.

The only refreshments necessary are thin bread-and-butter, and some dainty

sandwiches, small cakes and tea with sugar, cream, and thin slices of lemon. These things are arranged upon a prettily-set table in one corner of the room, and are presided over by the chaperon, who also, when the opportunity affords, moves about among the guests, chatting to each and all as if she were in her own drawing-room. If the man have several rooms, one may be opened as a dressing-room in which the women may lay their wraps. The men-guests may leave their coats and hats on the hall table or rack.

When the guests depart it is pretty and deferential for the host to thank the women for making his apartment bright and attractive for the afternoon. It is always well for a man to show by his manner that his woman-guest has honored him by her presence.

An evening reception may be conducted along the same lines, but at this time

coffee and chocolate take the place of tea. Or, if the host prefer, he may serve only cake and coffee, or punch, or ices in addition to the cake and coffee.

If a bachelor be also a householder to the extent of running a regular menage, he may give a dinner in his home just as a woman might. He first engages his chaperon, then invites his guests. The chaperon is the guest of honor, is taken out to dinner by the host and sits at his right. It is also her place to make the move for the women to leave the men to their cigars and coffee, and proceed to the drawing-room. Here, after a very few minutes, the women are joined by the men or, at all events, by the host, who may, if he like, give his men-guests permission to linger in the dining-room a little longer than he does. They will, however, not take long advantage of this permission, but, at the expiration of five or ten minutes,

will follow their host to the drawing-room.

The man who can not entertain in his own rooms may return any hospitality shown to him by giving a supper or dinner at a restaurant or hotel. In this case he must still have a chaperon,—if the party is to be made up of unmarried persons. For such an affair as this he engages his table and orders the dinner beforehand, seeing for himself that the flowers and decorations chosen are just what he wishes. It is his place to escort the chaperon to the restaurant and to seat her at his right. Everything is so perfectly conducted at well-regulated restaurants that the course of the dinner will progress without the host's concerning himself about it. This is certainly the luxury of entertaining. If, however, the host wishes to give an order, he should beckon to a waiter, and, in a low tone, make the necessary suggestion,

or give the requisite order. It is, at such a juncture, the part of the chaperon to keep the conversational ball rolling,—in short, to act as if she were hostess.

The dinner over, the host escorts his guests as far as the door of the restaurant, going to the various carriages with the women, then calls up the chaperon's carriage and, himself, accompanies her to her home.

At a bachelor dinner the host may provide corsage bouquets for the ladies and boutonnières for the men. It is also a pretty compliment for him to send to the chaperon at his afternoon or evening reception, flowers for her to wear. But this is not essential, and is a compliment that may be dispensed with in the case of a man who must consider the small economies of life.

Of course, no dinner-call is made on the bachelor entertainer. It is hardly

worth while to suggest that the women whom he has honored make a point of soon inviting him to their homes. In this day there is little need to remind women of the attentions they may with propriety pay to an eligible and unattached man.

XI

THE VISITOR

An invitation to visit a friend in her home must always be answered promptly. The invited person should think seriously before accepting such an invitation, and, unfortunately, one of the things she has to consider is her wardrobe. If the would-be hostess has a superb house, and the guest is to be one of many, all wealthy except herself, all handsomely-gowned except herself, and if she will feel like an English sparrow in a flock of birds of paradise, she would better acknowledge the invitation, with gratitude, and stay at home. If she does go, let her determine to make no apologies for her appearance, but to accomodate herself to the ways of the household she visits.

One woman, visiting in a handsome home, was distressed to the point of weeping by the fact that, on her arrival, her hostess' maid came to the guest's room and unpacked her trunk for her, putting the contents in bureau-drawers and wardrobe. It would have been better form if the visitor had taken what seemed to her an innovation as a matter of course, and expressed neither chagrin nor distress at the kindly-meant attention.

If, then, our invited person, after taking all things into consideration, decide to accept the invitation sent to her, let her state just when she is coming, and go at that time. Of course she will make her plans agree with those of her future hostess. The exact train should be named, and the schedule set must not be deviated from.

It may be said right here that no one should make a visit uninvited. Few persons would do this,—but some few have

been guilty of this breach of etiquette. One need not always wait for an invitation from an intimate friend, or member of one's family with whom one can never be de trop, but, even then, one should, by telegram or telephone, give notice of one's coming. If I could, I would make a rule that no one should pay an unexpected visit of several days' duration. If one must go uninvited, one should give the prospective hosts ample notice of the intended visit, begging, at the same time, that one may be notified if the suggested plan be inconvenient.

When a letter of invitation is accepted, the acceptance must not only be prompt, but must clearly state how long one intends to stay. It is embarrassing to a hostess not to know whether her guest means to remain a few days or many. As will be seen in the chapter on "The Visited," the hostess can do much to obviate

this uncertainty by asking a friend for a visit of a specified length. But, in accepting, the guest must also say how long she will remain.

An invitation should be received gratefully. In few things does breeding show more than in the manner of acknowledging an invitation to a friend's house. She who asks another to be a member of her household for even a short time is paying the person asked the greatest honor it is in her power to confer, and it should be appreciated by the recipient. He who does not appreciate the honor implied in such an invitation is unmannerly. When one is so devoid of the sense of what is proper as to accept this honor grudgingly, the would-be hostess has cast her pearls before swine.

An invitation once accepted, nothing but such a serious contingency as illness must prevent one's fulfilling the engage-

ment. As has been said, one must never arrive ahead of time. Once in the home of a friend the guest makes herself as much a member of the household as possible. The hours of meals must be ascertained, and promptness in everything be the rule. To lie in bed after one is called, and to appear at the breakfast-table at one's own sweet will, is often an inconvenience to the hostess, and the cause of vexation and discontent on the part of the servants, for which discontent the hostess,—not the guest,—pays the penalty. Unless, then, the latter is told expressly that the hour at which she descends to the first meal of the day is truly of no consequence in the household, she must come into the breakfast-room at the hour named by the mistress of the house.

On the other hand, she should not come down a half-hour before breakfast and sit in the drawing-room or library, thus keep-

ing the maid or hostess from dusting these rooms and setting them to rights. She will stay in her own room until breakfast is announced, then descend immediately.

If amusements have been planned for the guest, she will do her best to enjoy them, or, at all events, to show gratitude for the kind intentions in her behalf. She must resolve to evince an interest in all that is done, and, if she can not join in the amusements, to give evidence of an appreciation of the efforts that have been made to entertain. The guest must remember that the hosts are doing their best to please her, and that out of ordinary humanity, if not civility, gratitude should be shown and expressed for these endeavors.

If the hostess be a busy housewife, who has many duties about the house which she must perform herself, the visitor may occasionally try to "lend a hand" by dust-

ing her own room or making her own bed. If, however, she is discovered at these tasks, and observes that the hostess looks worried, or objects to the guest thus exerting herself, it is the truest courtesy not to repeat the efforts to be of assistance. It disturbs some housewives to know that a visitor is performing any household tasks.

It is a safe rule to say that a guest should go home at the time set unless the hostess urges her to do otherwise, or has some excellent reason for wishing her to change her plans. To remain beyond the time expected is very often a great mistake, unless one knows that it will be a genuine convenience to the hosts to have one stay. The old saying that a guest should not make a host twice glad has sound common sense as its basis. If a visitor is persuaded to extend her visit, it must be only for a short time, and she

must herself set the limit of this stay, at which time nothing must in any way be allowed to deter her from taking her departure.

The visitor in a family must exercise tact in many ways. Above all she must avoid any participation in little discussions between persons in the family. If the father takes one side of an argument, the mother the other, the wise guest will keep silent, unless one or the other appeal to her for confirmation of his or her assertions,—in which case she should smilingly say that she would rather not express an opinion, or laugh the matter off in such a way as to change the current of the conversation.

Another thing that a guest must avoid is reproving the children of the house in even the mildest, gentlest way. She must also resist the impulse to make an audible excuse for a child when he is reprimanded

in her presence. To do either of these things is a breach of etiquette.

If she be so fortunate as to be invited to a house-party or a week-end party, she should accept or decline at once, that the hostess may know for how many people to provide rooms. For such an affair one should take handsome gowns, as a good deal of festivity and dress is customary among the jolly group thus brought together. A dinner or evening gown is essential, and, if, as is customary, the house-party be given at a country-home, the visitor must have a short walking-skirt and walking-boots, as well as a carriage costume.

Once a member of a house-party, the rule is simple enough. Do as the others do, and enter with a will on all the entertainment provided by the host and hostess for the party.

If you make a visit of any length you

must not fail to leave a little money for each servant who has, by her services in any capacity, contributed to your comfort. This will, of course, include the maid who has cared for the bedroom, and the waitress. By one of these servants send something to the cook, and a message of thanks for the good things which she has made and you have enjoyed. The laundress need not be inevitably remembered, unless she has done a little washing for you; still, when one considers the extra bed and table linen to be washed, it is as well to leave a half dollar for her also. The amount of such fees must be determined by the length of your purse; and must never be so large as to appear lavish and unnecessary. A dollar, if you can afford it and have made a visit of any length, will be sufficient for each maid. The coachman who drives you to the train must receive the same amount.

After the guest has returned to her own home, her duties toward her recent hosts are not at an end until she has written what is slangily known as "the bread-and-butter letter." This is simply a note, telling of one's safe arrival at one's destination, and thanking the late hostess for the pleasant visit one has had. A few lines are all that etiquette demands, but it requires these, and decrees that they be despatched at once. To neglect to write the letter demanded by those twin sisters, Conventionality and Courtesy, is a grave breach of the etiquette of the visitor.

Hospitality as a duty has been written up from the beginning of human life. The obligations of those who, in quaint old English phrase, "guesten" with neighbors, or strangers, have had so little attention it is no wonder they are lightly considered, in comparison.

We hear much of men who play the host

royally, and of the perfect hostess. If hospitality be reckoned among the fine arts and moral virtues, to "guesten" aright is a saving social grace. Where ten excellent hosts are found we are fortunate if we meet one guest who knows his business and does it.

The consciousness of this neglected fact prompts us to write in connection with our cardinal virtue of giving, of what we must perforce coin a word to define as "Guestly Etiquette." We have said elsewhere that the first, and oftentimes a humiliating step, in the acquisition of all knowledge, from making a pudding to governing an empire, is to learn how not to do it. Two-thirds of the people who "guesten" with us never get beyond the initiatory step.

The writer of this page could give from memory a list that would cover pages of foolscap, of people who called themselves

well-bred and who were in the main, well-meaning, who have deported themselves in hospitable homes as if they were registered boarders in a hotel.

Settle within your own mind, in entering your friend's doors, that what you receive is not to be paid for in dollars and cents. The thought will deprive you at once of the right to complain or to criticize. This should be a self-evident law. It is so far, however, from being self-evident that it is violated every day and in scores of homes where refinement is supposed to regulate social usages.

Taking at random illustrations that crowd in on memories of my own experiences,—let me draw into line the distinguished clergyman who always brought his own bread to the table, informing me that my hot muffins were "rank poison to any rightly-appointed stomach"; another man as distinguished in another profession

who summoned a chambermaid at eleven o'clock at night to drag his bed across the room that he might lie due east and west; an author who never went to bed until two o'clock in the morning, and complained sourly at breakfast time that "your servants, madam, banked up the furnace fire so early that the house got cold by midnight"; the popular musician who informed me "your piano is horribly out of tune"; the man and wife who "couldn't sleep a wink because there was a mosquito in the room"; the eminent jurist who sat out an evening in the library of my country-house with his hat on because "the room was drafty";—ah! my fellow housemothers can match every instance of the lack of the guestly conscience by stories from their own repositories.

The guest who is told to consider himself as one of the family knows the invitation to be a figure of polite speech as

well as he who says it knows it to be an empty form. One man I wot of sings and whistles in the halls and upon the stairs of his host's house to show how joyfully he is at home. Another stretches himself at length upon the library sofa, and smokes the cigar of peace (to himself) at all hours, an ash-cup upon the floor within easy distance. A third helps himself to his host's cigars whenever he likes without saying "by your leave." Each may fancy that he is following out the hospitable intentions of his entertainers when, in fact, he is selfishly oblivious of guestly duty and propriety.

One who has given the subject more than a passing thought might suppose it unnecessary to lay down to well-bred readers "Laws for Table Manners While Visiting." Yet, when I saw a man of excellent lineage, and a university graduate, thump his empty tumbler on the table to

attract the attention of the waitress, and heard him a few minutes later, call out to her "Butter—please!" I wished that the study of such a manual had been included as a regular course in the college curriculum.

A true anecdote recurs to me here that may soothe national pride with the knowledge that the solecisms I have described and others that have not added to the traveled American's reputation for breeding, are not confined to our side of the ocean.

Lord and Lady B——, names familiar some years back to the students of the "high-life" columns of our papers, were at a dinner-party in New York with an acquaintance of mine who painted the scene for me. Lady B——, tasting her soup as soon as it was set down in front of her, calls to her husband at the other end of the table: "B——, my dear! Don't

eat this soup! It is *quite filthy!* There are tomatoes in it!"

We Americans are less brutally frank than our English cousins. Yet I thought of Lady B—— last week when my vis-à-vis,—a slim, pretty, accomplished matron of thirty, or thereabouts—at an admirably-appointed family dinner, accepted a plate of soup, tasted it, laid down her spoon and did not touch it again, repeating the action with an entrée, and with the dessert of peaches and cream. She did not grimace her distaste of any one of the three articles of food, it is true, being, thus far, better-mannered than our titled vulgarian. In effect she implied the same thing by tasting of each portion and declining to eat more than the tentative mouthful.

To sum up our table of rules: Bethink yourself, from your entrance to your exit from your host's house, of the sure way

of adding to the comfort and pleasure of those who have honored you by inviting you to sojourn under their roof-tree. If possessed of the true spirit of hospitality, they will find that pleasure in promoting yours. Learn from them and be not one whit behind them in the good work. If they propose any especial form of amusement, fall in with their plans readily and cordially. You may not enjoy a stately drive through dusty roads behind fat family horses, or a tramp over briery fields with the hostess who is addicted to berrying and botanizing—but go as if that were the exact bent of taste and desire. A dinner-party, made up of men who talk business and nothing else, and their overdressed wives, who revel in the discussion of what Mrs. Sherwood calls "The Three Dreadful D's"—Disease, Dress and Domestics—may typify to you the acme of boredom. Comport yourself as if you

were in your native element and happy there. The self-discipline will be a means of grace in more ways than one.

On Sunday accompany your hosts to their place of worship with the same cheerful readiness to like what they like. You may be a High Church Episcopalian and they belong to the broadest wing of Unitarians or the straitest sect of Evangelicals. Put prejudice and personal preference behind you and find consolation in the serene conviction of guestly duty done—and done in a truly Christian spirit.

XII

THE VISITED

It has been said,—and with an unfortunate amount of truth, that the gracious, old-fashioned art of hospitality is dying out. Those who keep open house from year's end to year's end, from whose doors the latch-string floats in the breeze, ready for the fingers of any friend who will grasp it, are few.

The "entertaining" that is done now does not compensate us for the loss of what may be called the "latch-string-out" custom of the days gone by. Luncheons, teas, dinners, card-parties, receptions and the like, fill the days with engagements and hold our eyes waking until the morning hours, but this is a kind of wholesale hospitality as it were, and done by con-

tract. Such affairs remind one ludicrously of the irreligious and historic farmer-boy who, reminiscent of his father's long-winded "grace before meat," suggested when they salted the pork for the winter that he "say grace over the whole barrel" and pay off a disagreeable obligation all at one time.

Perhaps if our hostess were frank she would acknowledge a similar desire when she sends out cards by the hundreds and fills her drawing-rooms to overflowing with guests, scores of whom care to come even less than she cares to have them. But there seems to be a credit and debit account kept, and once in so often it is incumbent on the society woman to "give something." Florists and caterers are called to her aid, and, with waiters and assistants hired for the occasion, take the work of preparation for the entertainment off my lady's hands.

In speaking of hospitality in this chapter, we refer especially to the entertaining of a visitor for one, or many days in the home. Let us put the blame where it belongs and aver that there are reasons for the decline of hospitality in this country, and that the greatest of these is—SERVANTS! Not long ago we made a point of asking several housekeepers why they did not invite friends to visit them. Three out of four interviewed on the subject agreed that the servants were the main drawback. The fourth woman, who was in moderate circumstances, confessed that she did not want guests unless she could "entertain them handsomely."

To obviate the first-mentioned difficulty every housekeeper should, when engaging a servant, declare boldly that she receives her friends at will, in her home, and have that fact understood from the outset of Bridget's or Gretchen's career with her.

As to the reason given by the fourth housekeeper, it is too contemptible to be considered by a sensible woman. Our guests come to see us for ourselves, not for the beauty of our houses, or for the elegance of our manner of living. The woman whose house is clean and furnished as her means permit, who sets her table with the best that she can provide for her own dear ones, is always prepared for company. There may be times when the unlooked-for coming of a guest is an inconvenience. It should never be the cause of a moment's mortification. Only pretense, and seeming to be what one is not, need cause a sensation of shame. If a friend comes, put another plate at the table, and take him into the sanctum sanctorum—the home. With such a welcome the simplest home is dignified.

But as to the invited guest. The would-be hostess knows when she wishes to re-

ceive her friend, and, in a cordial invitation, states the exact date upon which she has decided, giving the hour of the arrival of trains, and saying that she or some member of her family will meet the guest at the station. One who has ever arrived at a strange locality, "unmet," knows the peculiar sinking of heart caused by the neglect of this simple duty on the part of the hostess.

The letter of invitation should also state how long the visitor is expected to stay. This may be easily done by writing —"Will you come to us on the twenty-first and stay for a week?" or, "We want you to make us a fortnight's visit, coming on the fifteenth." If one can honestly add to an invitation, "We hope that you may be able to extend the time set, as we want to keep you as long as possible," it may be done. If not meant, the insincere phrase is inexcusable.

Elaborate preparations should be avoided—preparations that weary the hostess and try the tempers of servants. The guest-chamber will be clean, sweet and dainty. No matter how competent a chambermaid is, the mistress must see for herself that sheets, pillow-slips and towels are spotless, and that there are no dusty corners in the room. If the visitor be a woman, and flowers are in season, a vase of favorite blossoms will be placed on the dressing-table. The desk or writing-table will be supplied with paper, envelops, pens, ink, and even stamps. Several interesting novels or magazines should be within reach. All these trifles add to the home-like feeling of the new arrival.

A welcome should be cordial and honest. A hostess should take time to warm her guest's heart by telling her that she is glad, genuinely glad, to have her in her home. She should also do all she can to

make the visitor forget that she is away from her own house.

All this done, the guest should be *let alone!* We mean this, strange as it may seem. Many well-meaning hostesses annoy guests by following them up and by insisting that they shall be "doing something" all the time. This is almost as wearing and depressing as neglect would be. Each person wants to be alone a part of the time. A visitor is no exception to this rule. She has letters to write, or an interesting book she wants to read, or, if she needs the rest and change her visit should bring her, it will be luxury to her to don a wrapper and loll on the couch or bed in her room for an hour or two a day. The thought that one's hostess is noting and wondering at one's absence from the drawing-room, where one is expected to be on exhibition, is akin to torture to a nervous person.

Provide a certain amount of entertainment for the visitor in the way of outdoor exercise (if she likes it), callers, amusements and so forth, and then (again!) in plain English, let her alone!

One must never insist that a guest remain beyond the time set for her return, if the guest declares sincerely that to remain longer is inadvisable. To speed the parting guest is an item of true hospitality. The hostess may beg her to stay when she feels that the visitor can conveniently do so, and when her manner shows that she desires to do so. But when the suggestion has been firmly and gratefully declined, the matter should be dropped. A guest who feels that she must return to her home for business, family or private reasons, is embarrassed by the insistence on the part of her entertainers that such return is unnecessary.

Of course, the visitor in one's house

should be spared all possible expense. The porter who brings the trunk should be paid by the host, unless the guest forestalls him in his hospitable intention. Car-fares, hack-hire and such things, are paid by the members of the family visited. All these things should be done so unobtrusively as to escape, if possible, the notice of the person entertained.

No matter what happens—should there be illness and even death in the family—a hospitable person will not allow the stranger within her gates to feel that she is in the way, or her presence an inconvenience. There is no greater cruelty than that of allowing a guest in the home to feel that matters would run more smoothly were she absent. Only better breeding on the part of the visitor than is possessed by her hostess will prevent her leaving the house and returning to her home. Should sudden illness in the family

occur, the considerate person will leave. But this must be permitted only under protest. To invite a friend to one's house, and then seem to find her presence unwelcome is only a degree less cruel than confining a bird in a cage, where he can not forage for himself, and slowly starving him. If one has not the hospitable instinct developed strongly enough to feel the right sentiment, let him feign it, or refuse to attempt to entertain friends. The person under one's roof should be, for the time, a sacred object, and the host who does not feel this is altogether lacking in the finer instincts that accompany good breeding.

We know one home in which hospitality is dispensed in a way no guest ever forgets. From the time the visitor enters the doors of this House Beautiful she is, as it were, enwrapped in an atmosphere of loving consideration impossible to de-

scribe. One guest, visiting there with her children, was horrified at their being taken suddenly ill with grippe,—so ill that to travel with them just then was dangerous. She was hundreds of miles away from home with the possibility of the children's being confined to the house for some days to come. The physician summoned confirmed her fears. The distressed mother knew only too well what an inconvenience illness is,—especially in a friend's house instead of in one's own home.

All the members of the household united in making the disconcerted woman feel that this home was the one and only place in which the little ones should have been seized with the prevailing epidemic; that it was a pleasure to have them there under any circumstances; that to wait on them and their mother was a privilege. The sweet-voiced, sweet-faced hostess, herself an invalid at this time, drew the

anxious visitor down on the bed beside her and kissed her as she said:

"Dear child! try to believe that you and yours are as welcome here as in your own dear mother's home."

Surely of such is the Kingdom of Heaven!

XIII

HOSPITALITY AS A DUTY

If ours were a perfect state of society, constructed on the Golden Rule, animated and guided throughout by unselfish love for friend and neighbor, and charity for the needy, there would be no propriety in writing this chapter. Home, domestic comfort and happiness being our best earthly possessions, we would be eagerly willing to share them with others.

As society is constructed under a state of artificial civilization, and as our homes are kept and our households are run, the element of duty must interfere, or hospitality would become a lost art. Even where the spirit of this—one of the most venerable of virtues—is not wanting, conscience is called in to regulate the manner

and the seasons in which it should be exercised.

As a corner-stone, assume, once for all, that a binding obligation rests on you to visit, and to receive visits, and to entertain friends, acquaintances and strangers in a style consistent with your means, at such times as may be consistent with more serious engagements.

It may sound harsh to assert that you have no right to accept hospitality for which you can never make any return in kind. The principle is, nevertheless, sound to the core.

Those who read the newspapers forty years ago will recall a characteristic incident in the early life of Colonel Ellsworth, the brilliant young lawyer who was one of the first notable victims of the Civil War. His struggles to gain a foothold in his profession were attended by many hardships and humiliating privations.

Once, finding the man he was looking for on a matter of business, in a restaurant, he was invited to partake of the luncheon to which his acquaintance was just sitting down. Ellsworth was ravenously hungry, almost starving, in fact, but he declined courteously but firmly, asking permission to talk over the business that had brought him thither, while the other went on with the meal.

The brave young fellow, in telling the story in after years, confessed that he sufferred positive agony at the sight and smell of the tempting food.

"I could not, in honor, accept hospitality I could not reciprocate," was his simple explanation of his refusal. "I might starve, I could not sponge!"

Sponging—to put it plainly—is pauperism. The one who eats of your bread and salt becomes, in his own eyes—not in yours—your debtor. For the very genius

of hospitality is to give, not expecting to receive again. (This by the way!)

I do not mean if your wealthy acquaintance invites you to a fifteen-course dinner, the cost of which equals your monthly income, that you are in honor or duty bound to bid her to an entertainment as elaborate, or that you suffer in her estimation, or by the loss of your self-respect. But by the acceptance of the invitation you bind yourself to reciprocation of some sort. If you can do nothing more, ask your hostess to afternoon tea in your own house or flat, and have a few congenial spirits to meet her there. It is the spirit in such a case that makes alive and keeps alive the genial glow of good-will and cordial friendliness. The letter of commercial obligation, like for like, in degree, and not in kind, would kill true hospitality.

Your friend's friend, introduced by

him and calling on you, has a proved claim on your social offices. If you can not make a special entertainment for him, ask him to a family dinner, explaining that it is such, and make up in kindly welcome for the lack of lordly cheer. If it be a woman, invite her to luncheon with you and a friend or two, or to a drive, winding up with afternoon tea in some of the quietly elegant tea-rooms that seem to have been devised for the express use of people of generous impulses and slender purses. It is not the cost in coin of the realm that tells with the stranger, but the temper in which the tribute is offered.

"I do not 'entertain' in the sense in which the word is generally used," wrote a distinguished woman to me once, hearing that I was to be in her neighborhood. "But I can not let you pass me by. Come on Thursday, and lunch with me, *en tête-à-tête.*"

I accepted gladly, and the memory of that meal, elegant in simplicity, shared with one whom my soul delights to honor, is as an apple of gold set in a picture of silver.

The stranger, as such, has a Scriptural claim on you, when circumstances make him your neighbor. In thousands of homes since the day when Abraham ran from his tent-door to constrain the thirsting and hungering travelers to accept such rest and refreshment as he could offer them during the heat of the day, angels have been entertained unawares in the guise of strangerhood.

"Did you know the B——'s before they came to our town?" asked an inquisitive New Englander of one of her near neighbors.

"No."

"Then—you won't mind my asking you?—why did you invite them to dinner

on Thanksgiving Day? It's made a deal of talk."

Abraham's disciple smiled.

"Because they were strangers, and seemed to be lonely. They are respectable and they live on my street."

Poetical justice requires me to add that the B——'s, who became the lifelong friends of their first hostess in the strange land, proved to be people of distinction whom the best citizens of the exclusive little town soon vied with one another in "cultivating." In ignorance of their antecedents the imitator of the tent-holder of Mamre did her duty from the purest of motives.

Not one individual or one family has a moral or a social right to neglect the practice of hospitality. Unless one is confined to the house or bed by illness, one should visit and invite visits in return.

We are human beings, not hermit crabs.

XIV

THE HOUSE OF MOURNING

The observance of mourning is a difficult matter to treat, for individual feeling enters largely into the question. Still, there are certain rules accepted by those who would not be made remarkable by their scorn of conventionalities.

The matter of mourning-cards and stationery has been treated in the chapter on "Calls and Cards," and on "Letter-Writing." A word may here be added with regard to the letter of condolence. This should be written to the bereaved person as soon as practicable after the death for which she mourns. It must not be long, but should express in a few sincere words the sympathy felt, and the wish to do something to help alleviate the mourner's

distress. This letter does not demand an answer, but some persons try, some weeks after such letters have been received, to reply to them. This is not really necessary, except when the writer is a near friend of the family. In many cases, a black-edged card bearing the words, "Thanks for your kind sympathy," is mailed to the writer.

If one does not write a letter, one may send to or leave at the house of mourning a card, bearing the words, "Sincere sympathy" upon it.

It is now customary to accompany the funeral notice in the daily papers with the sentence, "Kindly omit flowers." This is especially customary when the deceased is a well-known or popular person. To send flowers after the appearance of such a notice is the height of rudeness and shows little respect to the dead and none for the family. There are many funerals at

which flowers are a burden,—there is such a profusion of them. Not only is it necessary to have a special coach to transport the huge floral emblems to the cemetery, but there they soon fade, leaving the wire forms to rust and become an eyesore until the caretaker of the section removes them. It is far better, if one does send flowers, to let them be bunches of loose blossoms, which may be strewn over the grave, and which, in fading, will not leave a hideous skeleton of stained wire to torture the sight of the first visitors to the newly-made grave. If there are more of these blossoms than can be taken to the cemetery, those left may be sent to the inmates of hospitals, who need not know that they were intended for a funeral. If the request "no flowers" is made publicly, let outsiders leave to the members of the family of the deceased the melancholy privilege of supplying the few choice

flowers that accompany their dear one to his last resting-place. It is surely their privilege.

In attending a funeral, one should be very prompt, and yet not so far ahead of the hour set as to arrive before the *final* arrangements are completed. At a church or house funeral, one should wait to be seated as the undertaker or his assistant directs. Nor should one ever linger after the services to speak to any members of the family, unless one is particularly requested to do so.

In churches of two denominations it is not customary to have the coffin opened to the public gaze. It is a pity that this law is not universal, but it is becoming more common to have the casket left closed through the entire service. It certainly spares the mourners the agonizing period during which the long line of friends, and strangers who come from

vulgar curiosity, file past and look on the unshielded features of the dead. Some one has said that the custom of allowing the curious who did not know the deceased, and who cared nothing for him, to gaze on his face after death, seems to be taking an unfair advantage of the dead.

Many persons prefer a quiet house funeral for one they love, for there are few persons vulgar or bold enough to force themselves into the house of mourning, where only those who knew and loved the departed are supposed to be welcome.

At a house funeral the clergyman stands at the head of the coffin while he reads the service, the audience standing or sitting as the custom of the special service used demands.

At a church funeral, the clergyman meets the coffin at the door and precedes it up the aisle, reading the burial service. As he begins to read, the congregation

rises and stands as the procession moves forward. When, after the services, the coffin is lifted by the bearers, the congregation again arises and remains standing until the casket has been taken from the church. A private interment, or one at the convenience of the family, is now almost universal. Unless invited, no outsider, even if he be a friend of the family, will go to the cemetery under such circumstances.

After the funeral, and when one's friends have become accustomed to their sorrow, is the time when grief is the hardest to bear. It is then that the sympathetic person may do much toward brightening the long and dreary days in the house of mourning. Flowers left at the door occasionally, frequent calls, an occasional cheering note, a bright book lent, are a few of the small courtesies that amount to actual benefactions. Only those who

have had to learn to live with a grief that is almost forgotten by others know what such tokens of thoughtful sympathy mean.

The heaviest mourning demanded by conventionality is worn by a widow, but even she is now allowed to dispense with the heavy crape veil. In its place is the long veil of nun's veiling, which is worn over the face only at the funeral. With it is a face-veil, trimmed with crape, and a white ruche or "widow's cap" stitched inside of the brim of the small bonnet. The dress is of Henrietta cloth, or other lusterless material, and may be trimmed with crape. Black suède gloves and black-bordered handkerchiefs,—if these are liked, —are proper. The widow seldom discards her veil under two years,—some widows wear it always. After the first year it is shortened.

It is a matter for congratulation that

crape, that most expensive, unwholesome, perishable and inartistic of materials, is worn less and less with each passing year. Surely to have to wrap oneself in its stiff and malodorous folds adds discomfort to grief. It is now seldom worn except by widows, although a daughter may wear it for a parent, a mother for her child.

The matter of the mourning-veil is one each person must settle for herself, although the strictest followers of fashion deprecate its use for any women except widows. Some bereaved daughters and mothers wear it, but not for a long period, seldom longer than six months.

Mourning for the members of one's immediate family may be worn for a year, then lightened. Mourning for a relative-in-law is lightened at the end of three or six months.

While on this subject it would be well to call attention to the fact that one should

either wear conventional black, or no black at all. For a widow to wear, as a well-known woman did recently, a long veil and gray suède gloves, borders on the ridiculous. Nor should velvet, cut jet, satin and lace be donned by those wearing the insignia of grief. Nor are black-and-white combined deep mourning. They may be worn when the weeds are lightened, but not when one is wearing the strictly conventional garb of dolor. Even widows may wear all white, but not with black ribbons, unless the heavy black has been laid aside for what may be called the "second stage" of bereavement. At first, all materials either in black or white, must be of dull finish. Dresses may be of nun's veiling, Henrietta cloth, and other unshining wool fabrics, or of dull, lusterless silks. Simple white muslins, lawns and mulls are proper, but must not be trimmed with laces or embroidered.

For men, black or gray suits, black gloves and ties, and a black band upon the hat, are proper. The tie should be of taffeta or grosgrain silk, not of satin or figured silk. I would lay especial stress on the poor taste of the recent fad of wearing a black band upon the sleeve of a tan coat. If a man is too little grieved, or too poor to buy a black or gray coat, or to have the tan coat dyed black, let him wear it, and dispense with the reminder that he is an object for condolences. The same rule applies to the would-be smart young woman who sports a narrow black strip upon the left arm of her tan rain-coat or walking-jacket. If she can not wear conventional and suitable mourning, she would better wear none.

The matter of the period of time in which a mourner should shun society is a subject on which one may hesitate to express an opinion, as there are too many

persons whose views would not coincide with ours. In this case, as in others, one must, to a certain extent, be a rule unto oneself. One who is very sad shrinks naturally from going into gay society for the first few months after bereavement. The contrast of the gaiety with the mourner's feelings must, of necessity, cause her pain. To such an one we need suggest no rules. To those less sensitive or less unhappy, it would be well to say that deep black and festive occasions do not form a good combination. While one wears crape and a long veil one should shun receptions, opera boxes, teas, and all such places. Later, as one lightens one's mourning, one may attend the theater, small functions, and informal affairs. Even the very sad may go to the theater when they would shrink from attending an affair at which they would meet strangers and where they would be obliged to laugh and be gay.

After the first few months of conventional retirement are past the sufferer must decide for herself what she may and may not do. We would add, rather as a suggestion than as a law of etiquette, that the onlooker forbear to judge of the behavior of the recently-bereaved. The heart knoweth its own bitterness, and if that bitterness can be sweetened by some genial outside influence, let others hesitate to condemn the owner of the heart from seeking that sweetness. Those whom we have lost, if they were worth loving, would be glad to know that our lives were not all dark.

XV

AT TABLE

Rules for setting the table change from year to year, so it is not possible to give many directions for laying the board. Fine table-cloth and napkins of pure white are always *en règle,* and the greatest care must be bestowed upon the proper laundering of these. At the right of each place stand the water glass and the wine glasses, if these last are used. To the right of the plate is the knife, to the left, the fork. The folded napkin is laid on the right-hand side of the knife. The soup and dessert spoons may be placed at the right of the knives, or horizontally across the table at the upper side of the plate. At breakfast and luncheon the bread-and-butter plate, holding a small

knife, stands at the end of the forks on the upper left hand side of the place.

The matter with which we have especially to do just now is the manners of the eater. The table may be simply or elaborately laid, as circumstances and taste dictate. It goes without saying that every housekeeper will have her board as attractive in appearance as possible, and that she will never omit the bowl or vase of flowers from the center of it. If her purse will not allow this decoration in mid-winter she may substitute a potted plant or a vase containing a few sprays of English ivy, or Wandering Jew.

The men never sit down until the women are seated. Each man draws out for her the chair of the woman who sits next him. Even in the quiet home-life this practice should be observed, and husband or sons must always draw from the table the chair in which the wife or mother

is to sit, and remain standing until she is seated. As soon as all are at the table the napkin is unfolded and placed across the knees. It need not be opened wide, unless it is a small breakfast or luncheon serviette. When the hostess begins to eat, the others follow her example. All food must be eaten slowly, and, above all, noiselessly. Many a fastidious person has had her enjoyment of her soup spoiled by the audible sipping of it by her vis-à-vis or her next neighbor. The soup should be lifted from the plate by an outward sweep of the spoon, and taken quietly from the side, not the tip, of the spoon. It is bad form to break bread or crackers into the soup, and the plate containing the liquid should never be tipped in order to obtain every drop of the contents.

Fish is not to be touched with the knife. There is reason for this. The cutting of some delicate sea-food with a steel knife

affects the flavor of it, and renders it less delicate. The flesh is so tender that it may be cut with a silver fork, and this is the only implement permitted in its manipulation. The same rule applies to salads, which are never, by the followers of conventionality, touched with the knife. Lettuce is, before serving, broken into bits of a convenient size to be carried to the mouth. If this is not done, the eater should cut it with the side of the fork, or fold each bit over into a convenient size for eating.

It should not be necessary to remind people in this day of decent behavior that the knife must only be used for the purpose of cutting the food. When it has fulfilled this duty, being wielded by the right hand, the food being held in place by the fork in the left, the fork is then taken in the right hand, and the knife laid, with the edge turned outward, across

the back of the plate. It is generally supposed that all classes know the use of the knife, yet in a fashionable restaurant there recently sat a handsomely-attired woman carrying French pease to her mouth with the blade of her knife!

It is an atrocity to pile several kinds of food upon the fork, mold them into a small mound with the knife, and then "dump" the load into wide-open jaws. Each kind of viand should be lifted, a small bit at a time, upon the fork. Mastication should be absolutely noiseless, and the process conducted with the lips closed.

Bread, even when hot, may be broken off, a small piece at a time, buttered upon the plate, then eaten. All hot bread should be torn open or broken with the fingers, never cut into bits. To butter a slice of bread by laying it upon the table or, more disgusting still, upon the palm of the hand, is a relic of barbarism.

A mouthful must never be so large as to make it impossible for the eater to speak if a question be addressed to him while he is disposing of it. Nor can too great stress be laid upon the duty of slow eating and thorough mastication of all kinds of food. Not only does it add to the grace of the table-manners, but it prevents indigestion.

Never touch the food on the plate with the fingers, to push it upon the fork. If anything must be used for this purpose, let it be a bit of bread, but, if possible, dispense altogether with assistance of any kind. The fork should be equal to getting up all that is absolutely essential, and comfort does not depend upon securing every particle of meat or vegetables with which the plate is supplied.

Every year the spoon has fewer uses, and the fork has more. Now, when it is possible, desserts are taken with the fork

where a spoon used to be employed. Pie, cake, ice-cream and firm puddings, with all kinds of fruit, are eaten with the fork. Of course the spoon is still essential for semi-solids, such as custards, creams, and jellies.

There are a few things which one is allowed to eat with the fingers, besides breads of all varieties. Such are Saratoga chips, olives and small bird-bones,—these last to be taken daintily in the finger-tips. It is no longer considered good form to eat asparagus with the fingers, although some very well-bred persons still do it. It is certainly an ugly sight to witness one's opposite neighbor eating asparagus in this manner. It is possibly not so unattractive as to see him eat corn from the cob. But no better way of disposing of this last vegetable has as yet been invented.

At breakfast, one may drink coffee

with sugar and cream, but when black, or after-dinner coffee is served in a small cup, which is known as a *demi-tasse,* cream should be omitted. To ask for this when it is not on the table is the height of rudeness. One should learn to drink his after-dinner coffee without cream. Sugar is, of course, permissible. There is sense in this dictate of fashion, as in many of the other rules laid down by this dictatorial dame. The coffee taken at the end of a hearty meal is intended to act as a "settler" to the repast and to aid the work of digestion. This it does much more easily when clear than when "qualified" with milk or cream.

After the salad course at a dinner, and before the dessert is brought in, the waitress removes the crumbs from the table, using a tray and folded napkin for this purpose. When she does this it is bad form for the guest to lay in the tray any

bits of bread that may be left at his place or to assist the waitress by moving his glass, salt-cellar, or any other article that may be left on the table. A good waitress should remove salt-cellars, pepper-cruets, and such articles, before crumbing the table, leaving only the glasses at each place. It is her business to do all this so quietly and deftly that the guests are scarcely conscious of it. To further this end, let the whole affair be attended to by the waitress, and do not seem to notice any lapses on her part.

At the end of the meal the finger-bowls are used. The ends of the fingers are dipped in the water, and the lips touched with these; then mouth and hands are wiped upon the napkin which is left, unfolded, at the side of the plate, if one is taking only one meal in the house. If a longer stay is expected, he may watch his hosts to see what they do with their nap-

kins, and follow their example in disposing of his.

Dinner over, the hostess makes the movement to rise, and she, with the other ladies, proceeds to the parlor. There they are joined later by the gentlemen. At an informal or family dinner, the men and women may leave the table together, the men standing aside to let the women pass out first, and in the drawing-room cigars may be lighted by the men after they have asked permission of the women to smoke.

All the above rules with regard to the company dinner apply to the family dinner as well. One can not be too careful in observing the laws of table etiquette in the family circle if one would be at ease in company.

One warning I would give to the hostess or home-maker: Do not apologize unless necessary! If a dish is a signal failure, say with an apologetic smile that

you regret that such a thing was spoiled in the baking, or that you fear the meat is very rare, and, unless the matter can be remedied, let it go at that. You but embarrass your guests and put them to the disagreeable necessity of reassuring you, if you dwell upon the matter. And if a guest drop a cup, or upset a glass, or have any other accident, he should apologize in a few sincere words, and then say no more about the matter. If he choose to do so, he may, after dinner, speak in an aside to his host, and express his regret at his carelessness.

The host should never insist that one be served a second time to any dish after it has been positively declined. To do this is rude and no less disagreeable to the object of the attention because it is kindly meant. At a formal dinner one is not served a second time to any dish, but at an informal dinner, what are called "second

helps," are quite permissible and convey a subtle compliment to the hostess. When a plate is sent back to the carver for a fresh supply of meat, the knife and fork should be laid side by side upon it, not held in the hand, as some persons insist. And when one has finished eating, the knife and fork are laid in the same manner upon the plate.

The napkin must never be tucked into the neck of gown or shirt, nor must it be fastened to the belt or the waistcoat-button. After one leaves the nursery one should be able to eat without a bib.

XVI

ETIQUETTE IN THE HOME

"As a man thinketh in his heart, so is he," declares the Book of books. And as a man is in his home, so will he be abroad, when the "company manner" rubs off.

One frequently becomes involved in some quite unexpected circumstance that scratches off the beautiful surface-coloring, if it be only as deep as the hue on the stained wood.

The manner that one puts on when one goes into a friend's house, or dons when one is "in company," is what may be called "adjustable courtesy." If it is not made of the best material it seldom fits well.

Not long ago a friend drove with us by the house of a man whose society manners, when first seen, call forth admiration.

Upon this particular spring afternoon, he sat upon the veranda of his home. As we approached, and he met our glance, he sprang to his feet, bowed low, and remained standing until we had passed.

"What a pretty attention to pay to two women!" we exclaimed.

Our friend gave a significant shrug, and called our notice to the fact that the man's wife had, before we came by, driven up to the end of the veranda, and that she was, unaided, climbing from a high trap in which she and her two little girls had been driving, while her husband lolled at ease in a steamer chair. It took the presence of a woman who did not belong to him to bring him to his feet. Looking back, after we had passed, we noted that he had again resumed his lounging attitude, and that his wife was lifting the second child from the carriage.

Such is adjustable courtesy! It is not

an everyday garment, and is, consequently, only worn to impress strangers.

No one can afford to do the injustice to his better self of allowing himself to become careless toward those with whom he lives, or to neglect the small sweet courtesies that should be found in the home, if anywhere. It is the home etiquette that makes the public etiquette what it should be. This reminder can not be repeated too often.

In many houses the men forget to show the respect due to the wife, mother and sisters. Parents should train their sons to stand when a woman enters the room, and to remain standing until she sits down. The considerate husband rises and offers his wife the easy-chair in which he is seated. She, knowing that he is weary after a hard day at the office, will not take the chair, but she will appreciate the little attention, and love him the better for it.

In the same way it is always the place of a man to stand aside and let a woman pass out or into a room before himself. Going down a flight of stairs, the man goes first, so that in case the woman trips, he may catch her. In ascending the steps, she precedes him.

In the talk on table etiquette, we have touched on many points, but not on certain things that seem too petty to be mentioned, as it is not supposed that persons of polite breeding need to be reminded of them. It is only when one looks in on the home-life of some so-called "nice" people that one feels that perhaps after all to call attention to these points would not be superfluous.

One of these is the use of the toothpick. To wield this in company is barbarous; to produce it at table is disgusting. The idea of having a glass full of toothpicks upon the family board is as disagreeably sug-

gestive, and more disgusting, than would be the presence of a bowl of water, flanked on one side by a cake of soap, on the other by a wash-cloth. Cleansing of all parts of the body should take place in the privacy of one's own apartment or in the bath-room.

Tipping back the chair at table or in company is bad form. One small child was broken of this habit when she lost her balance while swaying backward from the table on the two hind-legs of her chair, and gave her head a furious bump on the floor. Sobbing, she was lifted to her feet, and met the stern gaze of her father.

"I am very glad," he said, "to see that you are badly enough hurt to be reminded never to tip your chair again. It is rude! If some grown persons I know had received a similar lesson in childhood, they might not offend the taste of others as they now do."

Taking butter from one's butter-plate with the tip of a fork that has been already in one's mouth is another disagreeable trick. The like may be said of the same way of helping oneself to salt. If a small butter-knife and salt-spoon are not provided, the tip of the knife may be used in their stead.

Bolting food and pushing back one's chair without the preliminary and apologetic "Excuse me!" is the custom of some otherwise estimable householders. It would be better to eat less, if one's time be limited, and eat slowly, as food thus taken in a rush is of small use in the internal economy. A few mouthfuls, well masticated, will possibly do more good, and certainly produce less discomfort, than three times as much swallowed in indigestible chunks. And after the short repast has been partaken of, let the master of the house set the example of com-

mon decency by uttering the conventional "Excuse me!"

One hopes that it would be a difficult matter to find anybody so far oblivious of ordinary good manners as to clean his nails in the dining-room, but, let us blush to say it! one does meet many men who clean and pare their nails in the presence of family and intimate friends. Perhaps it is due to the fact that a woman does not carry a pocket-knife that she is seldom seen doing this. Her manicure instruments are kept upon her dressing-table, and it is in her own room that she performs this very necessary part of her toilet. Not so her liege lord. After washing his hands up-stairs, he descends, open knife in hand, and, sitting down in drawing-room or library, surrounded by his family, proceeds to perform scavenger-work upon his nails. He will sometimes file them also, oblivious of the fact

that the sound of the file produces a like rasping effect on the nerves of some beholders. If a contingency arises that makes it necessary for a man to clean his nails in public, or in the presence of his family, let him have the grace to murmur an apology and turn his back during the operation.

Another rudeness that a man will perpetrate in his own home, from which he would shrink in the home of another person, is that of wearing his hat in the presence of women. Every mother should train the small boy of the house to remove his hat as soon as he enters the front (or back) door. To do this will then become second nature, and it would not be probable that he could ever be guilty of the rudeness of standing in hall or parlor and talking to mother, sister or other feminine relative with his hat on his head. One mother at least positively refuses to hear

what her little son has to say if he addresses her with his head covered. One may regret that with older men other women have not the like courage of their convictions. A man's hat is so easily removed we wonder just why he should leave it on in the house, even if he is going out again in a moment. The man whose courtesy is not of the adjustable type will not do this, and these remarks are absolutely superfluous as far as he is concerned.

Nor will it be necessary to remind him to pick up the handkerchief, thimble, scissors or book that the woman in his presence lets fall,—even if she be his wife. To assist the feminine portion of humanity comes natural to the thoroughbred.

And just here I would say a word to the young person of the so-called weaker sex. It is to remind her that she, as well as her brother, owes the duty of respect to

her elders. She is too prone to think that the boys of the family should rise for the older people, should remain standing until parents are seated, and should always be ready to run errands, or to deny themselves for their seniors. The duty to do all these things is incumbent on the girl or woman in the presence of those who are her elders or superiors. The girl or young matron who reclines in an easy-chair, while her grandparent, mother, father, or woman-guest stands, is as guilty of rudeness as her brother would be were he to do the same.

It is not on the men alone that the etiquette of the home depends. Indeed it is the place of the mother to see that little lapses in good breeding are not overlooked. And she is the one who should, by her unselfishness, her gentle courtesy, and unfailing politeness in even the smallest items, show forth the spirit of true kind-

ness, on which all good manners are founded.

One thing that makes for peace and etiquette in the home is the recognition of the rights of others. For this reason one member of the family should never inquire into another's correspondence, into his engagements, social or otherwise, or ask questions even of his nearest and dearest. The fact that a man is one of a family, every member of which is dear to him, does not mean that he has no individuality, or that he must share the secrets of his friendships or business matters with any one. He should always feel in the home that any confidences he may care to give are most welcome, but that such confidences are never demanded or expected.

In recognizing these rights of others, one must remember that each person's own room is sacred to himself. It is inexcusably rude for one member of a family

to enter the room of any other member without first knocking at the door and receiving permission to "come in." Each human being should feel that he has one locality that belongs to him where he can be alone unless he decrees otherwise. To further this end the wife should knock at her husband's door before she enters his room, and the husband should show her the same consideration, while brothers and sisters should always give the warning tap, which is virtually a request for permission to enter, before opening the door that the occupant of the room has closed behind him or her.

XVII

IN PUBLIC

The subject of this chapter is so large that we almost despair of doing more than touch on a few of the many points it should cover.

Perhaps it would be well to give first a few rules for that most public of places, —the street.

The question as to the etiquette of raising the hat is one that demands attention, —and yet the rules are simple.

A man always uncovers his head completely when he returns a woman's bow. He does the same when he meets a man he knows walking with a woman, whether she be known to him or not. When a man is walking or driving with a woman and she bows to a man or woman she meets, her es-

cort lifts his hat. On parting with a woman he bares his head. If he stand and talk with her, he should hold his hat in his hand unless she asks him to cover his head, or unless the day be cold,—in which case he says, "Will you pardon me if I put on my hat?" Then, when he leaves her, he again uncovers.

As a safe rule in whist is, "When in doubt, lead trumps," so a safe rule for a man in public would be, "When in doubt, take off your hat."

When a man meets a woman on the street, and wishes to talk with her for a moment, he should, if time allow, turn and walk a little way with her, rather than stop and thus hinder her. If he have a business engagement that makes this impossible, he should apologize for not doing so, in a few words, as—"Pardon me for not walking with you instead of stopping you, but my train leaves in fifteen

minutes," or, "I have an appointment in ten minutes."

On a cold day, when a man stands talking with a woman with his head uncovered, she should say, "Pray put on your hat! I am afraid you will catch cold." He should accede to her request, saying "Thank you!" as he does so.

It is a woman's place to bow first, when she meets a man. Unless they are old friends, the man does not lift his hat until he has received this sign of recognition from a woman.

When men meet each other on the street they may recognize each other as they please,—by a nod, a wave of the hand, or by touching the hat. For a man to touch his hat to a woman is an insult, unless he be a servant—as a coachman receiving an order from his mistress—when he acknowledges the order by touching the brim of his hat with his hand. Did more

men appreciate that they were giving the "coachman's salute" to a woman, mortification rather than courtesy might prevent a repetition of the offense.

When a man is a woman's escort and they board a street-car, she should, without comment, allow him to pay her fare. When they get on the same car by chance, she should make the move to pay her fare, but if the man hands the money to the conductor before she does so, she should simply bow and say "Thank you!" To dispute about who shall pay car-fare is bad form.

A man helps a woman on the car, putting her on ahead of himself. In getting off, he goes out first, and then helps her out.

When all seats are taken in a car and a woman enters, a gentleman will rise and give her his seat, lifting his hat as he does so, which courtesy she should always ac-

knowledge by saying "Thank you!" cordially and audibly.

If the car be full and a woman enters carrying a baby in her arms, any girl or young matron present should resign her seat to the burdened passenger, unless some masculine passenger has manliness enough to do so. To the credit of human nature be it said that we have never seen a mother with a child in her arms stand for two minutes, no matter how crowded the car might be.

Of course a young woman should resign her seat to an elderly woman, as she will do the same for a very old or infirm man.

The custom of a man and a woman walking arm-in-arm at night is rapidly falling into disuse. For couples to walk in this way in the daylight has not been customary for years, unless the woman be so aged or invalided as to need the sup-

port of her escort's arm. Now, even after dark, there is hardly any need of a man's arm for a woman's guidance in the brilliantly-lighted streets. If the couple be walking through a poorly-illuminated street, or on a country road, or climbing a steep hill, the man offers the woman his arm. He should also do this at night when he holds an umbrella over her head. Even in the daylight when they cross a crowded thoroughfare together he should lightly support her elbow with his hand to pilot her over. He should never, unless they be members of the same family, take her arm in order to guide her.

In public a man must never attract a woman's attention by clutching her arm, or—odious action!—by patting her on the shoulder or back. If there is such a noise about them that the mere speaking her name in a low voice will not reach her ears, he may respectfully touch her on the arm

saying at the same time, "Excuse me, please!" Personal liberties are always in poor taste, but never more vulgar than in a place where they are noted by all observers.

If a man escort a woman home, she may utter a brief "Thank you!" to him on parting with him. Profuse expressions of gratitude on such an occasion are bad form. On parting from him after he has taken her to the theater, opera, or any other entertainment, she may, when she bids him good night, say cordially, "I am indebted to you for a very pleasant evening," and, if she wish, she may add, "We shall be glad to have you call at any time."

A man must never linger at a woman's door to utter his good-bys, or to speak a few final sentences. Doorstep chats may do for nurse-maids and their attendants. They are out of place in higher circles. A

man rings the bell for the woman he is accompanying, and, if it be too late for him to enter the house for a few minutes, removes his hat, says good night, and takes his leave.

So much fun has been made of the custom that some women have of kissing each other in public places on meeting and parting, it is surprising that even gushing girls still adhere to the ridiculous fashion. If people must embrace, let it be in the sanctity of the home, or where there are no amused observers. If a kiss has no meaning, then let Fashion do away with it; if it means tender affection, it is too sacred a token to be exchanged where dozens of people may look on and comment on it. It is hardly too sweeping an assertion to make when one says that among mere acquaintances, kisses are best omitted altogether. Do let us have some method of salutation for those we really

love that is not given as frequently and freely to every chance acquaintance or casual friend! One woman declares that beyond her relatives there is no grown person she willingly kisses, except two women whom she has known for years, and she respects them too much to embrace them in the presence of an unsympathetic world. A warm hand-clasp will suffice until the people who love each other can be alone.

Of course there are exceptions to this rule, as to many others. When a man puts his family upon the train or boat which is to carry them from him, he will uncover his head, and kiss each one of the beloved group. Many other such exceptions will suggest themselves. Common sense and good taste should keep one from making a mistake in these matters.

It is in wretched form for a man to speak of a woman by her first name when

talking to casual acquaintances. It is as bad form, or nearly as bad, for a woman to speak of a man by his last name, as "Brown" or "Smith." It takes very little longer to say "Miss Mary" or "Mr. Brown," and the impression produced is worth the extra exertion. Nor, unless they be members of the same family, does a man address a girl by her first name in a crowd of outsiders. In her home, she may be "Mary" to him. In public, let him address her as "Miss Smith."

One of the most annoying of habits indulged in in public is that of being late at the theater. It is trying to have to lose whole lines of a play while one rises, gathering up bonnet and wraps to do so, to allow the belated person to pass who sits beyond one. It is a pity that theater-goers do not take more pains to show each other the kindness of being in their places before the curtain rises.

In entering a theater, the man stands aside to allow the woman to go into the door ahead of him, then steps forward to show his tickets to the usher, at the same time taking two programs from the table, or from the boy holding them. The coupons are handed back to the man, and kept by him, in case any mistake should arise with regard to the seats. Then the woman follows the usher down the aisle, followed by her escort. It is well for both men and women to remove their coats and wraps, either in the vestibule of the theater or before going into their seats. After sitting down, the woman takes off her hat and holds it in her lap throughout the performance.

The same rules hold good with regard to a musicale or a concert, except that at these entertainments a woman does not remove her head-covering.

I wish there were any chance that any-

thing anybody might say could impress on American women that their habit of talking or, worse still, whispering, during a musical performance is abominably rude! Let those who have suffered by this almost universal practice testify to the misery it causes. To have one's favorite passage from a beloved composer marred by "Now this is where he dies, you know," or "Just hear the thunder in that orchestra, and now just listen to the chirping of the dear little birds!" or,—"I don't think I *can* lunch with you to-morrow, dear, but perhaps the next day," *"Do* you think those long coats are becoming to short women?—who that has undergone the agony of being in the vicinity of such a talker can fail to utter a fervent "Amen" to the frenzied petition that they be suppressed?

XVIII

ETIQUETTE OF HOTEL AND BOARDING-HOUSE LIFE

There is no better place than a hotel in which to study the manners, or lack of manners, of the world at large. It is here that selfishness is rampant, and unselfishness hides its diminished head.

Before we discuss the ethics of hotel life it will be well to give a few general directions as to what one does from the time he enters the door of the building which will, for a long or short time, be his place of abode. He proceeds at once to the office, makes known his desires with regard to a room or rooms, and writes his name in the register handed to him by the clerk. He is then assigned to his room, and a porter directs him thither, carrying

hand luggage. To this porter he hands his trunk-check, and the trunk is soon brought to his room.

Upon the inside of the door in every hotel-room is tacked a set of rules of the house, and these are in themselves sufficient to instruct our uninitiated traveler in what is expected of him. He here learns that the hotel is not responsible for valuables left on the bureau or table of the room, that the guest is requested to keep his trunk locked, and to lock his door upon going out, and to leave his key at the office; that valuable papers and jewelry can be left in the safe of the hotel; at what hours meals are served, and so on. All these directions the considerate person will observe. None of them is unreasonable. There are many things for which no printed rules are given which are none the less essential to the correctness of demeanor on the part of a guest.

Loud talking is one of the things to be avoided. One must remember that in a hotel more than in any other place is the warning of the Frenchman likely to be proved true,—"The walls themselves, my lord, have ears!" Each room has another room next to it, and the partitions are thin. The transoms all open upon a general hall in which can be heard any loud remark spoken in any one of the rooms. If one does not discuss affairs she wishes kept secret, she must bear in mind the fact that other people may be annoyed while resting, reading or talking, by fragmentary bits of conversation wafted to them. At the hotel table one must also bear this in mind. Loud talking in a public place stamps the speaker as a vulgarian, or a person who has seldom been outside of his own home, and has never learned to modulate his voice.

On entering a hotel dining-room, the

traveler pauses until the head waiter, or one of his assistants, indicates a table at which he may sit. If this table be too near the radiator or window, or otherwise undesirable, the guest may courteously ask if he can not be placed in another locality. When a man and a woman are together the man enters the room first, and leads the way to the table, on the first occasion of their taking a meal at the hotel. After that, if they occupy the same table each day, the woman enters the room first and proceeds to her seat, followed by the man. He, or the waiter, draws back her chair for her and seats her. The man, of course, remains standing until she is seated.

The menu card is handed to the man, with a pad or slip of paper and pencil. Upon this, after discussion with the woman, he writes his order. As a rule he orders the entire meal, except the dessert,

at once. The sweets can be decided on later.

I wish I could impress on the minds of persons in a hotel that it is wretched form to criticize audibly the viands set before them. The person sitting near you is not edified to hear you remark that the soup is wretched, the beef too rare, the coffee lukewarm. If you have any fault to find, do so to the waiter and in such a tone that other guests can not hear it.

Above all, do not scold the waiter for that for which he is not to blame. He does not purchase the meat, nor does he fry the oysters. Show him that you appreciate this fact, and ask him politely if he can not get you a better cut, or oysters that are not burned. Some persons seem to think that it elevates them in the opinion of observers if they complain of what is set before them. They fancy, apparently, that others will be impressed with the idea

that they are accustomed to so much better fare at home than that they now have that it is a trial for them to descend to the plane on which others are eating. The fact of the case is that the person who is accustomed to dainty fare, and to even-threaded living, is too well-bred to call the attention of strangers to the fact.

While we are on this subject it would be well to remind the thoughtless person that when he dines with a friend at that friend's hotel, on his invitation, he is a guest. It is therefore rude for him to comment unfavorably on the dishes on the table. When, under such circumstances, a guest says to his host *pro tem.*, "My dear fellow, they do not give you good veal here!" or, "Are you not tired of the mean butter you eat at this hotel?" he is criticizing in an offensive manner the best that his host can offer him, since he has no house of his own in which to enter-

tain. The guest should act as if it were his friend's private table, and forbear to criticize fare or service.

One of the often-unconsidered items of expense in hotel-life is the "tips" that one must give. In no other place is one's hand so often in one's pocket. A porter carries a bag, and he must be tipped; another carries up a trunk; he must be tipped; one rings for iced water, and the boy bringing it expects his ten cents; one wants hot water every morning, and in notifying the chambermaid of this fact, must slip a bit of silver into her palm. The waiter at one's table must be frequently remembered, and the head-waiter will give one better attention if he finds something in his hand after he shows the new arrival to a table, and, of course, on leaving, one will also give a fee. So it goes! When, however, one is staying by the week at a hotel, "tips" need be given only once a

week,—unless some unusual favor is asked. We may rebel against the custom, and with reason. But as not one of us can alter the state of affairs, it is well to accept it with a good grace, or reconcile oneself to indifferent service.

The matter of children in a hotel is one on which so much has been said and written that there is little left to say. At the first glance one is tempted to resent the fact that many hotel proprietors object to having children accompany their parents to the public table, and that some even demur at their presence in the house. Child-lovers have said bitterly that the celestial "many mansions" seem to be the only abodes in which the little ones are welcome,—and all these opinions have a great deal of truth on their side. But it is not until one has undergone the annoyance of ill-governed children in a house where there are no restrictions enforced

on them, that one sees the other side of the shield. One large boarding-house at a fashionable summer resort is popular to mothers of large families because the proprietor does not object to children. A guest there last season decided that if that were the case said proprietor had no nerves. She soon learned that childless guests declined to stay at the place. Children raced up and down the long corridors, screaming as they went; they played noisily outside of bedroom doors; they ate like little pigs at the hotel tables. In short, they made the house a purgatory for all except other children and their typical American mothers.

I say "typical," but there are two types of mothers in this land of ours. One is the mother who hands the management of the children over to a nurse or several nurses, and she is, of course, the rich woman whose children see her seldom, and that

not often enough to bother her. The other type is the woman who has nerves toward all things except her own children's noise. She is such a doting parent that she is, to all appearances, blind and deaf to the fact that her own offspring drive to the verge of insanity other "grown-ups" with whom they come in contact. Verily the American youngster is having everything his own way in private and public nowadays! Dwellers in hotels are to be pardoned if they beg that he be kept in private until his parents learn to govern him, and by thus doing, to show mercy to other people.

While the rules that govern propriety should be adhered to everywhere, there is no other place where they should be more strictly observed than at the summer hotel, or the boarding-house of a fashionable watering-place. It may not be an exaggeration to state that there are few decent

places where they are more openly disregarded. With the trammels of city life one seems to lay down an appreciation of the fitness of things generally. The free intercourse, the rapidly-made acquaintances, the mingling of many sorts of peoples in the huge caravansary—tend to make us cast aside conventionalities. Husbands, running down from the city for a Sunday with their wives, find them absorbed and happy in the gay life about them, and quite sufficient unto themselves when the husbands return to counting-room and office on Monday morning. There is always a class of men who, having nothing else to do, are habitués of the summer hotel, where they flirt with the wives of other men and make themselves generally useful and talked-about.

There may be no harm in all this sort of thing, but it is well for the discreet maiden and matron to avoid giving any

cause for the enemy to blaspheme,—in other words, for the gossip to make herself busy and dangerous. To this end, late hours in shaded corners of verandas, moonlight sails and walks, and beach-promenades well on toward midnight, are to be shunned. While these are innocent per se, they give rise to scandal. The young girl may always have a chaperon to whom to refer as to the properties, but it is not the young girl who is most talked about. The married woman whose husband lets her have her own way is a law unto herself, and she must be careful not to make that law too lax. It takes very little to set silly tongues wagging; it takes months and years to check the commotion they have made.

Promiscuous intimacies at summer resorts are a great mistake. Unless a woman knows all about a fellow guest, she should not get in the habit of running into her

room, or of talking with her as with a life-long friend. She may be pleasant toward all, and intimate with none.

It is a well-known fact that there is no other hotbed of gossip equal to a hotel or a boarding-house. Women, released from the cares and anxieties of house-keeping and home-making, turn their time and thoughts to fancy work and scandal. Each arrival runs the gantlet of criticism and comment, and afterward becomes the subject of "confidential" conversations upon veranda and in parlors. Here, as everywhere else, work that will occupy the mind is a sovereign cure for this habit. One can usually sit in one's own room, but if one does not, there is always a book to be read in parlors or on the veranda, which will show the would-be gossip or retailer of scandal that one is too much occupied to engage in conversation.

Certainly in a hotel no one lives unto himself, but each must consider the comfort of his neighbor. Such a semi-public life is at the best a poor substitute for a home existence. Two rules to be observed will make other rules of hotel or boarding-house etiquette sink into insignificance compared with their importance.

First: Do nothing that will make others uncomfortable.

Second: Pay attention to your own business, and pay no attention to that of other people.

XIX

ETIQUETTE IN SPORT

Sport, scientists tell us, is a relic of prehistoric pursuits; and the so-called sporting instinct is a stirring of the primeval nature within civilized breasts. Perhaps that is why more people forget the first tenets of good breeding when competing in various forms of outdoor exercise than in nearly all the other walks of life put together.

The man who would view with an amiable smirk the spilling of a glass of Burgundy over his white waistcoat at a dinner, will often exhibit babyish rage at the breaking of a favorite golf-club or the stupidity of a caddie. The girl whose self-control permits her to smile and murmur: "It's really of no consequence!"

when a dance-partner's foot tears three yards of lace off her train, will seldom show the same calm good-humor when her opponent at tennis serves balls that are too swift and too hard-driven for her to return.

There are many concrete and a few general rules for behavior in sport of all sorts, the observance or neglect of which denotes the "thoroughbred" or the boor far more accurately than would a week full of ordinary routine.

The general rules apply to every form of sport. They are, briefly:

First, last and always—keep your temper! Remember the word "sport" means "pastime." When it becomes a cause of annoyance or impatience, or an occasion for loss of temper, it misses its true aim and you are not worthy to continue it.

Second; the "other fellow" has quite as much right to a good time as you have.

Do not play selfishly, or vaunt your superiority over him. In all contests, show no elation at victory, or chagrin at defeat. This is the first and great law. Its observance differentiates the true sportsman from the mere sporting-man.

Third; play fairly. The man or girl who will take an undue advantage of any description over an opponent, not only breaks the most sacred rules of good breeding, but robs himself or herself of the real enjoyment of the game.

Fourth; no sport in which people of breeding can participate demands loud talking, ill-bred language or actions, or the abridgment of any of the small sweet courtesies of life.

To sum up,—good breeding, fairness, self-control and patience are needful equipments. Without any and all of these no man or woman should take part in sports.

Golf, perhaps, more than any other outdoor pastime, demands a thorough and judicious blend of the foregoing qualities. The old story of the Scotch clergyman, whose conscience would not allow him to continue both golf and the ministry, and who therefore abandoned the latter, was of course an exaggeration. But the idea it expresses is by no means absurd. When a crowd of people throng the links,—when novice and adept, crank and mere exercise-seeker are jumbled together in seeming confusion—it is not always easy to keep a cool head, a sweet temper and a resolution neither to give nor to take offense.

Many a golf-player errs in behavior less through ill-intent than through heedlessness and ignorance of what the etiquette of the occasion demands. Such enthusiasts may profit by the ensuing rules which cover the more salient points of de-

corum, and which may enable the beginner to avoid many a pitfall:

When two players "drive off" from the tee they should always wait until the couple in front of them have made their second shot and walked off from it. Thus confusion is averted and the proper distance maintained. It is a simple rule, but one often broken.

Three players should always let a pair of players pass them. Not only should they grant the desired position, but they should offer to do so before the question "May we pass?" can be asked. The pair in question should (in case such permission is not volunteered) ask politely to be allowed to move forward. The yell of "Fore!" is all the strict rules of the game demand, but the rules of breeding should come first.

A single player must give way to all larger parties. This is but fair, since golf is, preëminently, a match; and those ac-

tively engaged in the contest should have the right of way over a man who is merely practising. The "single player" must recognize and yield with good grace. If he desires unobstructed practice, let him choose some time when the links are vacant.

Never drive on the "putting green" when other players are there "putting out." Players should not forget to get off the green the moment they have "holed out." The place is not intended as an isle of safety, or a club-house corner where scores may be computed, gossip exchanged, or the work of others watched.

If you are at the tee waiting for others to "drive off," never speak, cough, or in any way distract the attention of the player who is addressing the ball. Inconsiderate or ill-bred people in this way spoil hundreds of good drives and thousands of good tempers every year.

When a man and a woman are playing golf, the latter should always be allowed to precede on the first drive off from the first tee.

A man, playing against a woman, should not allow himself to get too far ahead of her. Do not leave her to plod on alone. This same rule applies when playing with another man. Do not go after the ball after a drive until your opponent drives. Then walk together in pursuit. Never go ahead of your partner.

Use no undue haste in golf. Never run!

If you are not employing a caddie, always offer to carry the clubs of the woman with whom you are playing. In the same circumstances offer to make the tee from which she is to drive off. It is optional with her whether or not to accept your offer.

When you have no caddie allow players

who have caddies to pass you. They will go faster than you and should have the right of way.

Never make unfavorable criticisms of others' play. Never, above all, laugh at any of their blunders.

Automobiling has so increased in popularity that it is almost a national pastime. And with its growing favor has sprung up a noxious and flourishing crop of bad manners. There seems to be something about the speed, the smell of gasolene or the sense of superiority over slower vehicles, that robs many an otherwise well-bred automobilist of all consideration. Yet the utmost consideration is due, not only to mere mortals but to fellow "motormen."

Common humanity, as well as civility, should always prompt a chauffeur to stop at sight of a disabled auto and to ask if he can be of assistance; to offer the loan of

any necessary tools or extra gasolene; or even, if necessary, to volunteer a "tow."

Do not presume on the community of interests to address the chauffeur or passengers of a passing auto, any more than the passengers of one ordinary vehicle would address those of another. Do not stare at another's car, nor, if at a standstill, examine the mechanism. This is the height of rudeness. The fact that you are so lucky as to be an automobilist gives you no license to investigate the workings of another man's machine, or in other ways to make yourself obnoxious.

When passing an auto of inferior horsepower, do not choose that moment to exhibit your own greater speed. Be careful also not to give such a car your dust nor (so far as you can avoid) to sicken its occupants with the smell of your motor's gasolene.

Do not boast of the phenomenal runs

you have made. You are not a record-holder. And when you become one, the newspapers will gladly exploit the fact without any viva voce testimony from you.

When meeting or passing a horse-vehicle never fail to shut down speed and, whenever possible, to ascertain whether or not the horse is afraid of automobiles.

Do not violate the speed ordinance. The ordinance was made for public safety, not to spite you. Do not frighten animals or pedestrians, nor carelessly steer too near to some farmer's live stock which may happen to be in the road. Remember the owners of the chickens or dogs you may run over is helping to pay for the smooth road you are traversing. The road is partly his, and you are in a measure his guest.

Tennis offers fewer opportunities for "breaks" than do many other of the sports

of the hour. Yet good breeding is here as necessary as when playing any other game.

If you have a woman for a partner and it is her "serve," do not neglect to pick up and hand her the balls before each service. Second her more carefully than if she were a man, and take charge of the extra balls for her.

If a woman is your opponent, remember she has not the strength and endurance of a man. Serve gently. Do not slam balls over the net at cannon-ball speed and force. Oppose only moderate strength to her lesser power. Give her the benefit of the doubt in the case of a "let," or when the ball may or may not be over the back line.

In "double service" do not serve the second ball until she has recovered her position from pursuing the first. The choice of rackets should also, of course, be hers;

and any work, such as putting up the nets, hunting the lost ball, and so on, devolves on you.

The yachtsman is of two classes,—the man who delights in the dangers and seamanship incident on a cranky "wind-jammer" in a heavy sea, and the man whose boat is a floating club-house. Both types are prone to forget at times that their guests are not so enthusiastic as themselves; that they may be nervous or inclined to seasickness, and that the amusements of their host may not always appeal to them. The man who would never think of causing inconvenience to a guest on land will show impatience or lack of sympathy at that same guest's timidity or *mal de mer,* when afloat.

The same rules of behavior that obtain between host and guest ashore should prevail on the yacht. The tastes of the latter should be as scrupulously considered,

and his or her likes and dislikes be as considerately met.

Similar laws of social usages apply to boating and canoeing. "The fool that rocks the boat" has received so many warnings and such just and wholesale condemnation that there is no use wasting further words on him. No man who values the safety and comfort of his companion will do anything to imperil either. A man should always offer to row, but should give the girl who is with him the option of doing so if she wishes. He should hold the boat steady for her and assist her to embark, having previously arranged the cushions in the stern and made all other possible plans for her comfort.

The course they are to take should always be left to her choice, and her wishes should be consulted in every way. A girl would also do well to remember that the

man who has taken her boating is doing all the work and is trying to give her a pleasant time. She should meet him half-way, and should try to repress any nervousness she may experience in being on the water and any resentment she may feel at being occasionally requested by her "skipper" to "trim boat."

Swimming is essentially a man's sport. While many women are good swimmers, they usually lack the strength and endurance to make them men's equals in this line. A man should therefore be careful to avoid overtaxing the strength of the girl who is swimming with him; should be content to remain near the shore if she so desire, and, in surf-bathing, should lift her over the breakers, or try to shield her from their force.

In teaching others to swim, infinite patience, good temper and tact are needful. Allow for the nervousness and awkward-

ness which are the almost inseparable attributes of beginners.

In driving always ask your companion if she or he would prefer to handle the reins. Do not, by bursts of speed, or by "fights" with a fractious horse, endanger the safety or composure of your guest.

In riding horseback, never remain mounted when addressing some friend who is on foot. If your initial salute is to be followed by any conversation, dismount and remain on foot until you take your leave. In helping a girl to the saddle, always adjust the curb and snaffle, hand them to her and arrange her riding-habit before you mount your own horse.

There are countless pitfalls for the unwary in all forms of sport; but none that can not be readily bridged by consideration for others, by good temper, and by the commonest rules of breeding.

XX

MRS. NEWLYRICH AND HER SOCIAL DUTIES

We have ridiculed our newly-rich woman's fads, pretensions and failures so sharply and for so long that we find it hard to do justice to the solid virtues she often possesses. The average specimen is fair game, and we—one and all, from the gentlest to the most sarcastic—unite in "setting her down."

Except perhaps the mother-in-law, no other woman supplies fun-makers with such abundant — and cheap — material. She might retaliate on her persecutors more frequently than she does by attributing much of the ridicule, fine and coarse, heaped on her, to envy, far meaner than the meanest of her pretensions.

Thus much for the average specimen at

her worst. The exceptions to the ignoble parvenu are numerous enough to form a class by themselves. It is not a disgrace in this country of dizzying down-sittings and bewildering uprisings, for miner, mechanic, merchant or manufacturer to make money fast. It is to his credit when he insists that the girl who was poorer than himself when they were married, and who has kept him at his best physical and mental estate ever since by wise management of their modest household—making every dollar do the work of a dollar-and-a-quarter while feeding and clothing her family—should get the full benefit of his changed fortunes. In house, furniture, clothing, company, and what he names vaguely "a good time generally," he means that she shall ruffle it with the bravest of her associates. He means also that these associates shall be in accord with his means.

The odds are all against the chances that our worthy money-maker will conform his personal behavior to the new conditions. Husbands of his type leave "all that sort of thing" to wives and daughters, and make the social advancement of these women harder thereby. Not the least formidable obstacle in their upward journey is the stubborn fact that "your father is quite impossible."

Men, as a whole, do not take polish readily. Unless John Newlyrich wore a dress-coat before he was twenty-one, he is not quite at ease in a "swallow-tail" at forty. As a millionaire of fifty, he rebels against the obligation to wear it to the family dinner every evening in the week. If he has read Dickens, which is hardly likely, he echoes Mrs. Boffin's "Lor'! let us be comfortable!" He butters a whole slice of bread, using his knife trowel-wise, and if busy talking of something that

interests him particularly, lays the slice upon the cloth during the troweling. He cuts up his salad, and makes the knife a good second to the fork while eating fish. Loyal to the memories of early life, he never gets over the habit of speaking of dinner as "supper," and observes in conversation at a fashionable reception, "As I was eating my dinner at noon to-day." In like absent-mindedness, he tucks his napkin into his collar to protect the expanse of shirt-front exposed by the low-cut waistcoat of his dress suit. He says "sir," to his equals, and addresses facetious remarks to the butler, or draws the waitress into conversation while meals are going on. Anxious wife and despairing daughters are grateful if he does not put his knife into his mouth when off-guard.

Trifles—are they? Not to the climbers who are exercised thereby. They are gravel between the teeth, and pebbles in

the dainty foot-wear of Mrs. Newlyrich. The history of her social struggles would be incomplete without the mention of this drawback. *She* has learned the by-laws of social usage by heart, and, loving and loyal wife though she is, she sometimes loses patience with John for not doing the same.

In this, and in many another perplexity, more or less grievous, our heroine has our sympathy and deserves our respect. We use the word "heroine" advisedly. We have put the wealthy, pushing vulgarian, who is part of the stock company of caricature and joke-wright, entirely out of the question. She has her sphere and her reward. Our business is with the woman of worthy aspirations and innate refinement, raised by a whirl of Fortune's wheel from decent poverty to actual wealth. She has a natural desire to mingle on equal terms with the better sort of rich people.

She is glad of her wealth, but not purse-proud. It has introduced her to another world. Of her social life it may be truly said that old things have passed away and all things have become new. It would be phenomenal if she fitted at once and easily into it. Money has bought her fine house, and for money the artistic upholsterer has furnished it. Money has hired a staff of servants, whereas up to now, a maid-of-all-work was her sole "help."

Money does not enable her to master the "shibboleth" that would be her passport to the land she would possess. And to mangle it into "sibboleth"—as the least sophisticated of us know—means social slaughter at the passages of Jordan.

Discarding Scriptural imagery for modern common sense, let us begin with the Newlyrich kitchen, in holding helpful counsel with the nominal mistress thereof.

Engage no servant who patronizes you. Give her to understand at the outset that you are the head of the house, and know perfectly well what you want each one to do, and how your household is to be run. Be kind with all—familiar with none. They are your severest critics. Each is, in her way, a spy, but in her own interest. An employer who used to be poor, albeit she was, at the poorest, far richer than any of them will ever be, is a thing to be looked down on and bullied. Accept this as a basic truth and shape your course in accordance with it. Assert yourself with dignity, never defiantly. They have nothing to do with your past, or with anything connected with your personal history beyond the present relation existing between you as employer and hireling. They will discuss and criticize you below-stairs and on "evenings out," and, in the event of "changing their place," to the

next mistress who will stoop to listen to them. They would do the same were you a princess with a thousand-year-old pedigree. Stand in your lot and be philosophical.

You can not be too punctilious in not questioning them about how "things" were done in other houses in which they have been employed. Every such query will be construed into ignorance and diffidence. Be a law unto yourself and unto them.

Yet you must learn how the people live whom you would meet upon common ground as old to them as it is new to you. You blush in confessing that you are bewildered as to the order in which the various forks are to be used that lie beside your plate at the few state dinners you attend. Entrées are many, and some appallingly unfamiliar. You wonder mutely what these people would think of you if

they knew that you were never "taken in" to dinner by a man until to-night, and how narrowly you watch the hostess, or the woman across the way before you dare advance upon the course set before you. Dreading awkward stiffness that would betray preoccupation, you attract attention by a show of gaiety unlike your usual behavior and unsuited to time and place. Should you make a mistake—such as using a spoon instead of the ice-cream fork—you are abashed to misery. Don't apologize, however gross the solecism! In eighteen times out of twenty, nobody has noticed the misadventure. In twenty cases out of a score, if it were observed you are the one person who would care a picayune about it, or ever think of it again.

Another cardinal principle is to learn to consider yourself as a minute fractional part of society. When your name is bawled out by usher or footman at a large

party, it sounds like the trump of doom in your unaccustomed ears. To your excited imagination all eyes are riveted upon you. In point of fact, you are of no more consequence to the eyes, ears and minds of your fellow-guests than the carpet that seems to rise to meet your uncertain feet. Stubborn conviction of your insignificance is the first step that counts in the acquisition of well-mannered composure among your fellows.

In forming new acquaintances, be courteous in the reception of advances, slow in making them until you have reason to think that you are liked for yourself, and not because your husband represents six, or it may be seven, numerals. There are sure to be dozens of critics who will accuse you of parading these figures, as vessels fly bunting in entering a strange harbor. Stamp upon your mind that adventitious circumstance has noth-

ing to do with the worth of YOU, YOURSELF!

For a long while after you embark upon your new life, be watchful and studious —yet covertly, lest your study be noted. Return calls promptly, sending in the right number of cards, and bearing yourself in conversation with gentle self-possession. Never be flattered by any attention into a flutter of pleasure. Above all, do not be obsequious, be the person who honors you by social notice a multi-millionaire, or the Chief Magistrate of these United States. Servility is invariably vulgarity. Familiarity is, if possible, a half-degree more repulsive. Self-respect and a wholesome oblivion of dollars and cents are a catholicon amid the temptations of your novel sphere.

When you begin to entertain in your turn avoid, scrupulously, startling effects and novelties of all kinds. Until you are

used to the task, be strictly conventional in arrangements for your guests' reception and pleasure. Let floral decorations and "souvenirs" be modest and tasteful. Mantels banked with orchids, boutonnières of hot-house roses at a dollar apiece, and cases of expensive jewelry as favors, may express a generous hospitality on your part and a desire to gratify the acquaintances you would convert into friends. They will surely be set down to ostentatious display of means that few of the guests possess.

There are Manuals of Etiquette which will keep you from open solecisms in social usages. Follow their rules obediently, curbing all disposition to originality—for a while, at least. If possible, keep the greedy society-reporter at a distance, without angering her. Do not give away the list of those invited, much less the menu. As Dick Fanshawe's eulogist said

of men who "jump upon their mothers," —"Some does, you know!"

And thereby they give occasion to the afore-mentioned cartoonists and joke-venders to deride the name of hospitality dispensed by the Newlyrich clan. Let the aforesaid Manual of Etiquette be followed with obedience, but not with servile and unthinking obedience. Unfortunately it is true that the person unaccustomed to precise social regulations and to a formal manner of living, is inclined to consider the rules governing such life as arbitrary, inexplicable and mysterious. If the uninitiated woman will disabuse herself of this idea, she has taken a long step in the right direction. Once you make a conquest of the thought that there is reason behind the forms employed by society, it will not be long before you will be searching for the reason itself. The laws governing the conventional

world will then acquire for you a meaning that will make adherence to them simple and natural, instead of stiff and mechanical.

The matter of discriminating properly in questions of taste is a thing much more difficult to learn than the set and definite rules governing definite exigencies of social life. Yet taste,—taste in clothes, taste in the objects surrounding one, taste in all matters with which expenditure is concerned,—this is a necessity in the attainment of any social position worthy of the name. In this direction something may be gained by observation, though not until the eye is sufficiently trained to make it a trustworthy guide. The sense of beauty is somewhat a matter of cultivation and its application to everyday life is the result of experience and judgment. Do not imagine that a color is becoming to you merely because you happen to like

it. Do not buy a chair or a couch simply because the one or the other may happen to please your fancy. The color you wear, the furniture you buy must have reference, the one to your appearance, the other to its surroundings.

When one is unversed in these matters it is best to submit problems to an authority. It is wiser to allow a clever modiste to select the color, style and material of one's gown than to do it oneself. It is better to put the scheme of decoration for your house into the hands of some accomplished person, educated to that end, than to attempt it yourself. In large cities persons competent in this matter of household decoration may easily be found, people whose business it is to act as paid agents of the more beautiful and esthetic way. Many architects have in their employ persons who are capable of advising as to interior decoration and of

superintending the work. If one is resident in a small place the difficulty is obviated by the intelligent aid offered to the questioner through the columns of the better magazines devoted to esthetics as applied to everyday living. The advice given in the best of these publications is conscientious, careful, expert advice.

I have said that it is not your fault that you were not born in the purple. Neither is it of your merit and to your honor that you now walk in silk attire, and may freely gratify dreams you would once have considered wildly impossible.

The best of all books enjoins on the suddenly-exalted to be mindful of the pit from whence they were digged. Purse-pride is contemptible in its meanness and folly. You are safe from ridicule if you keep this fact in mind. Set up "me" and "mine" in "pearl" type, and not in capitals.

XXI

A DELICATE POINT OF ETIQUETTE FOR OUR GIRL

This chapter is, perhaps, rather a Familiar Talk with Our Girl on the proprieties—which she may not recognize as such—than the emphasizing of various points of etiquette. But the violation of the essentials of self-respect is so common that a book of this character should have a chapter devoted to a bit of plain speaking to the young woman of to-day. We may call her actions under certain circumstances a violation of the proprieties, or of etiquette, or of conventionality. Or, perhaps, it is a sin against all three.

We are accustomed to seeing the sign "Hands off!" hung upon dainty fabrics,

—pure, spotless materials that would be injured and stained by the touching of a gloved or bare hand. People who admire the pure beauty of the article thus marked do not resent the sign. They see the wisdom of it and are willing to obey the mandate. For a fabric once soiled never looks the same again. All the chemicals in the country can not give it the peculiar pristine freshness that was once its chief beauty.

To those who appreciate the beauty of youth, its pure freshness, the thought of its being touched by indiscriminate hands is abhorrent.

We have, happily, passed the Lydia Languish age, the day in which the young girl was a fragile creature, given to fainting and hysterics, clothed in innocence that was ignorance, good because she was afraid to be naughty, or because she was so hedged in by conventionalities that she

did not have the opportunity to stray near the outer edge of the pasture bars. In her place we have a healthy, fearless, clear-eyed young person, looking life and its possibilities square in the face, good because she knows from observation or hearsay what evil is, and abhors it because it is evil. She is a sister, a chum, a jolly companion to the boy or man with whom she associates. She rides, walks, golfs or dances with him. She may do, and she does, all these things and she still keeps his respect.

Thus far we go, and then creeps in the sinister question: Does she always do this?

The answer comes promptly: It is her own fault if she loses any man's respect.

To those of us who have outstepped girlhood, who have begun to live deeply these lives of ours that are full of potentialities for good or evil, there comes a keen

insight, and, with that insight, our outer sight becomes more clear; and sometimes in looking at young people we find our hearts, and almost our lips, crying out, "DON'T!"

We would not be—we are not—prudes, but the bloom of the peach is beautiful, and once rubbed off it can not be replaced. The snow-white fabric is too fair to be carelessly handled.

Last winter I sat in a train-seat behind a girl of eighteen and a young man a few years her senior. She was pretty and bright. She chatted gaily with her companion, who, after a few minutes, threw his arm over the back of her seat. To the initiated, it was evidently done as a trial as to whether that kind of thing would be allowed. The girl, intent on the conversation, appeared not to notice the action. In a few moments the hand resting against the girl's shoulder was laid over the

shoulder. The owner flushed, made some laughing protest, but evidently administered no rebuke, as the offending member continued to rest where it was, then gradually crept up toward her neck; finally, at some teasing remark of hers, it tweaked her ear. Had the child been older, the look in the man's eyes as he watched the fluctuations of color in her pretty face, would have warned her that she was playing with fire; that his respect for her would have been greater had she shown in the beginning that the sign, "Hands off!" was on her person, although invisible to the vulgar eye.

This is but one of the many instances of the free-and-easy actions on the part of men, permitted by well-meaning girls.

In nine hundred and ninety-nine cases out of a thousand a man will not take a liberty with a girl unless she allows it.

I wish girls would bear this fact in

mind! Men are what they make them, what they allow them to be. When a young fellow told a man in my presence last week that such and such a girl was a "jolly sort," and, while out driving, had stopped at a roadhouse with him, gone into the parlor of the house and taken a glass of ginger ale while he had one of whisky, I was not surprised that the man of the world to whom he imparted this fact, remarked, "Crookéd, eh?"

That the young fellow (who, had he been older or less easily flattered, would not have related the occurrence) flushed and laughingly denied the allegation—did not alter the fact that the conclusion drawn was inevitable. The young girl may not, probably did not, deserve the stricture passed on her, but by her free-and-easy behavior she lost something she never can regain.

Men may pay attention to girls who ig-

nore the conventionalities, who allow them doubtful liberties, but they like them because they are what they term "fun." Such girls are not those for whom men live, for whom they sacrifice bad habits, for whom they look in seeking a wife, and for whom they would bravely give up life if necessary. The true love of a good man is worth winning. It is not won by the girl who lowers herself to a man's level. To her might apply the time-worn toast of man to "The New Woman,—once our superior, now our equal."

Another point to which I would draw the attention of our girl is that the man should make the advances, should do the seeking and the courting. To this she would reply, "Why, of course! All girls know that." They may know it theoretically, but does every girl live up to that knowledge? Does she always wait to be sought, to be won, without taking a hand

herself at assisting destiny? I think observation will not prove that she does.

In this very free-and-easy age, when men are too busy seeking the elusive mighty dollar to be over-eager to show marked attention to girls, it is often the young woman who pays heed to some of the preliminaries of the courting period. It is frequently she who suggests to a man, after meeting him several times, that she would be glad to have him call. It is she who, when he is going on a journey, asks him if he will not write to her. It is she who asks him for his picture and, on occasion, offers him one of hers.

It is, and it has been through centuries, the place of the man to take the initiative in such matters. If he wants to call on a girl, let him have the courage to ask her if he may do so; if he wishes to correspond with her, he should ask her permission to write to her. And if he does none of these

things of his own volition, they may go undone. The girl who, through love of admiration, or the desire for men's attention, takes these initial steps, loses her self-respect, and, unless the man in question be an exceptional instance, awakens in his breast a sensation of amused interest. He is flattered, and a bit contemptuous. As time goes on and he likes the girl more and more, that feeling may be forgotten, but it is always lying there dormant, and may arise sometime just when the young woman would most wish for respect and love.

Men prize that which they have had difficulty in winning. The apple that drops, over-ripe, at one's feet is never quite so tempting as that which hangs just beyond reach.

It is well for the matter of sex to be put out of mind in many of the dealings between young men and young women, but

in the question of loverly attentions it can not be ignored. And in this matter it is the man, and the man only, who should make advances. It is better for her peace of mind that a girl should never have the marked attention of any man, than that she should forget her maidenly dignity in order to acquire it. Such acquisition is certainly not worth the price paid for it.

A man must look up to that which he loves. And a hard-and-fast rule is the slangy one that declares that one does not run after a car when he has already caught it, or when it stands at the corner waiting for him, and ready to start or stand at his will. The girls for whom men find life worth living are those who are ideals as well as companions.

Dear girls, be happy, be merry, have all the harmless fun that the good God, who wishes you to be happy, sends your way. But for the sake of the man who may one

day seek you and win you—for the sake of the womanhood that he would honor —let all men know that you are labeled— "HANDS OFF!" and that you are not to be cheaply gained. They will love you better, respect and honor you more for that knowledge.

XXII

OUR OWN AND OTHER PEOPLE'S CHILDREN

Constance Fenimore Woolson, in one of her novels, thus describes a discourtesy to which mothers of young children are much given:

"Talking with a mother when her children are in the room is the most trying thing conversationally; she listens to you with one ear, but the other is listening to Johnnie; right in the midst of something very pathetic you are telling her she will give a sudden, perfectly irrelevant smile over her baby's last crow, and your best story is hopelessly spoiled because she loses the point (although she pretends she hasn't) while she arranges the sashes of Ethel and Totsie."

There is a protest in the paragraph

quoted that will find an answering groan in many a heart. Who of us does not wish that mothers of small children would adopt a few rules of ordinary politeness and courtesy, and, when talking to a guest, give attention that is not shared and almost monopolized by the child who happens to be present?

Parents make the mistake of thinking that their children must be as absorbingly interesting to all visitors and acquaintances as they are to those to whom they belong. This is a vast mistake. No matter how fond one may be of the young of his species, he does enjoy a conversation into which they are not dragged, and talks with more freedom if they are not present. Certainly it is far better for the child to learn to run off and amuse himself than to sit by, listening to talk not meant for his ears. Those of us who were children many years ago were not allowed

to make nuisances of ourselves to the extent that children of to-day do, and surely we were happy. In one home there is a small boy, very good, and very affectionate, whose mother can not receive a caller without the presence of the ubiquitous infant. He sits still, his great eyes fixed upon the face of the caller, and she feels ashamed for wishing that he would get out of the room. Occasionally he varies the monotony by saying, "Mother, don't you want to tell Mrs. Blank about what I said the other day when I was hurt and did not cry?" Or, "Mother, do you think Mrs. Blank would like me to recite my new poem to her?"

This may be annoying, but it is still more pitiful. To talk so much to a child and of him in the presence of others that he is a *poseur* at the early age of five, is cruel to the little one himself. We frown on the old adage which declared "chil-

dren should be seen and not heard," but there are homes in which the guest wishes that they might be invisible as well as inaudible.

One mother defers constantly to her fourteen-year-old son, and allows him to be present during all chats she has with her friends. She says, "You do not mind Will, I am sure. You may say what you like where he is, for he is the soul of discretion, and I talk freely with him." But the visitor does not feel the same confidence in "Will," and certainly objects to expressing all her opinions with regard to people and things in his presence.

Our own children are intensly interesting; the children of other people are *not!* Let us, once in a while, put ourselves in the place of another person, and think if we are willing to have that person's child always in the room when we would talk confidentially with her. I think if we

are frank we shall acknowledge that while we do not mind the presence of our own children, we do talk more freely when other people's children are not present. Said a man not long ago:

"Mrs. Brown is a marvelous woman. She is one of the most devoted mothers I know. Her children are with her a great part of the time. Yet, whenever I call there, alone or with a friend, a signal from her empties the drawing-room or library of the entire flock of five infants, and she is just as much interested in what her callers have to say as if she had no youngsters cruising about in the offing."

It is not to be supposed that children are never to be allowed to come into the drawing-room. They should be trained to enter the room, greet the guests politely and without embarrassment, answer frankly and straightforwardly, and to speak when spoken to. Then, they should

be silent unless drawn into the conversation. The truest kindness is, after a few moments, to let the little one run away and play with his toys or in the outdoor air.

The child who hangs his head shyly, and refuses to speak politely to any one who addresses him, should be punished as severely as for an impertinence. From the cradle a baby may be taught to "see people," and, as soon as he is old enough to return a greeting, he must be trained to do so.

The only way to make small ladies and gentlemen of children is to teach, first of all, perfect obedience. This is, in this day, an unpopular doctrine, for there is prevalent a theory that the child must be allowed to exercise his individuality,—in other words, to do as he pleases. Why the child should develop his individuality, and the parents curb theirs, may be matter for wonder to those not educated up to this

twentieth-century standard of ethics. If "days should speak and multitude of years should teach wisdom," the father and mother are better fitted to dictate to the child than the child to dictate to them. And yet, in the average home, the last-mentioned form of government prevails.

Nothing is more unkind than to allow a child to do as he pleases, for, as surely as he lives, he must learn sooner or later to yield to authority and to exercise self-control. The earlier the training begins, the easier it will be. The child creeping about the room soon knows that the gentle, but firm "No!" when spoken by the mother means that he must not touch the bit of bric-à-brac within reach. And even this lesson will stand him in good stead later on.

The basic principle of home government must be love enforced by firmness. A punishment should seldom be threat-

ened, but if promised, must be given. The time for threat and punishment is not in public. In the parlor, on the train, or boat, it is the height of ill-breeding to make a scene and to threaten a whipping, or a punishment of any kind. Were the child properly trained in private, parents and beholders would be spared the humiliating spectacle that too often confronts them in visiting and traveling.

One word here as to the child on train or boat. The person who is truly well-bred will not turn and frown on the mother of the tiny baby who, suffering with colic, or sore from traveling, is wailing aloud. Of course the sound is annoying, but it is harder on the poor, mortified mother than on any one else. I already hear the question, "Why doesn't she keep the infant at home then?" Frequently she can not do this. The child may be ill, and be on its way to seashore or mountains to gain

health; or the mother may be summoned to see some ill relative, and can not go unless the baby goes, too. Whatever the cause of her going, the fact remains that she derives no pleasure from holding a screaming baby, and her discomfort is turned into positive anguish by the disgusted looks of the women, and the muttered imprecations of the men.

I saw once under such circumstances a woman who was an honor to her sex. Opposite her in the train sat a young mother, and in her arms was a fretful, wailing baby. It was evidently the first baby, and the poor girlish mother was white and weary. At every scream the baby gave she would start nervously, change the little one's position, look about at the passengers with an expression of pathetic apology,—all the time keeping up a crooning "Sh-h-h!" that produced no effect on the crying atom of humanity.

And, as is often the case, the more nervous the mother became, the more nervous did the baby grow, and the louder did he scream. An exclamation of impatience came from a woman seated behind the suffering twain, and, at the same moment a man in front threw down his paper with a slam and rushed out of the car and into the smoker. Then the woman who was an honor to her sex came across from the seat opposite, and laid a gentle hand on the mother's shoulder, smiling reassurance in the tear-filled eyes lifted to hers.

"My dear," said the soft voice, "you are worn out, and the baby knows it. Let me take him for a minute. No, don't protest! I have had four of my own, and they are all too big for me to hold in my arms now. I just *long* to feel that baby against my shoulder! Give him to me! There, now! you poor tired little mother, put your head down on the back of the seat, and rest!"

She took the baby across the aisle, laid him over her shoulder with his head against her cheek, in the comforting way known to all baby-lovers, and in three minutes the cries had subsided and the baby was asleep in the strong motherly arms, where he lay until Jersey City was reached. And the tired little mother fell into a light slumber, too, comforted by the appreciation that she was not alone, nor an intolerable nuisance to all her fellow passengers.

Was not such an act as this woman's the perfection of true courtesy, the courtesy that forgets itself in trying to make another comfortable?

This same spirit spoken of by Saint Paul as "in honor preferring one another" can be inculcated in the children in our homes. The small of the human species are, like their elders, naturally selfish, and must be taught consideration for others.

It is the grafting that makes the rose what it is. You may graft a Jacqueminot or Maréchal Neil upon the stump of the wild rose. The grafting, the pruning, and the training, are the work of the careful gardener. The mother can never be idle, for, while the stock is there, she does the grafting.

Obedience must be taught in small things as well as in great. The tiny child must be taught to remove his hat when he is spoken to, to give his hand readily in greeting, to say "please" and "thank you;" not to pass in front of people, or between them and the fire; to say "excuse me!" when he treads on his mother's foot or dress; to rise when she enters the room; and to take off his hat when he kisses her. The mother who insists that her child do these things at home need not fear that he will forget her training when abroad.

XXIII

OUR NEIGHBORS

The fact that people live next door to you does not make them your neighbors in the higher and better sense of that word. There may be nothing in their persons or characters to commend them to you, or for that matter, to commend you to them. "Neighborhood" in literal interpretation signifies nearness of vicinity. You have the right to choose your associates and to elect your friends.

Presuming on this truth, dwellers in cities are prone to vaunt their ignorance of, and indifference to, those who live in the same street, block and apartment-house with themselves. If newly come to what is a kingdom by comparison with their former estate, they make a point of

seeking society elsewhere than among residents of their neighborhood. "Let us be genteel or die!" says Dickens of Mrs. Fielding's struggles to eat dinner with gloves on. "Let us be exclusive or cease to live in the best set!" says Mrs. Upstart, and refuses to learn the names of her neighbors on the right and left.

One of the hall-marks of the thoroughbred is his daily application of the maxim, "Live and let live." His social standing is so firm that a jostle, or even a push from a vulgarian who chances to pass his way, can not disturb him. When the mongrel cur bayed at the moon, "the moon kept on shining." If he be a gentleman in heart as well as in blood and name, he has a real interest in people who breathe the same air and tread the same street with himself —interest as far removed from vulgar curiosity in other people's concerns as the gentle courtesy of his demeanor is re-

moved from the familiar bumptiousness of the forward and underbred.

Entering ourselves as learners in his school—and we could not study manners in a better—we recognize our neighbors as such. If we live on the same block and meet habitually on the street, a civil bow in passing, a smile to a child, in chance encounters in market or shop, a word of salutation, be it only a "Good morning," or "It is a fine day!" or, after a few exchanges of this sort—"I hope your family keeps well in this trying weather"—are tokens of good-will and appreciation of the fact that we are dwellers in the same world, town and neighborhood.

None of these minute courtesies which you owe to yourself and to your neighbor lays on you any obligation to call, or to invite her to call on you. Failure to comprehend this social by-law often

causes heart-burnings and downright resentment. You may thus meet and greet a woman living near you every day for twenty years, and if some stronger bond than the accident of proximity do not draw you together, you may know nothing more of her than her name and address at the end of that time—perhaps the address alone. Unless, indeed, casualty in the way of fire, personal injury or severe illness, make expedient—and to the humane such expediency is an obligation—further recognition of the tie of neighborhood. In either of the cases indicated, send to ask after the health of the sufferer, and if you can be of service. If there be a death in the house, a civil inquiry to the same effect and a card of sympathy will "commit" you to nothing.

We are working now on the assumption that each of us has a sincere desire to brighten the pathway of others, to make

this hard business of daily living more tolerable. Of all the passive endurances of life, strangerhood is one of the hardest to the sensitive spirit. Your neighbor's heart is lighter because you show that you are aware of her existence and, in some sort, recognize her identity. She may not be your congener. Your bow and smile remind her that you are her fellow human being. Stranger ships meeting in mid-ocean do not wait to inspect credentials before exchanging salutes.

If your neighbor be an acquaintance whom you esteem, do not let her be in doubt on this point.

In ante-bellum days at the South, neighborhood was a powerful bond of sympathy. Miles meant less to them in this respect than so many squares mean to us now. A system of wireless telegraphy connected plantations for an area of many miles. Joy or sorrow set the current

in motion from one end to the other. What I have called elsewhere being "kitchenly-kind," was comprehended in perfection in that bygone time. When the house-mother sent a pot of preserves to her neighbor with her love and "she would like to know how you all are to-day," it was the outward and substantial sign of the inward grace of loving kindness, and not an intimation that the recipient's preserve-closet was not so well-stocked as the giver's. When opening hamper and unfolding napkin showed a quarter of lamb, or a steak, or a roll of home-made "sausage meat," enough neighborly love garnished the gift to make it beautiful.

Out-of-fashion now-a-days?

> " 'Tis true: 'tis true 'tis pity,
> And pity 'tis 'tis true."

Enough of the old-time spirit lives among our really "best people" to justify the "kitchenly-kind" in proffering gifts

that presuppose personal liking and active desire to please a neighbor. A cake compounded by yourself; a plate of home-made rolls taken from your own table; a dainty fancy dish of sweets of home-manufacture, express more of the "real thing" than a box of confectionery or a basket of flowers "put up" by a florist. It is the personal touch that glorifies the gift, the consciousness that your neighbor thinks enough of you to give of her time and service for your pleasure. The home-made offering partakes of her individuality, and appeals to yours.

Neighborliness does not, of necessity, imply familiarity of manner and speech that may become offensive, or a continuous performance of visits, calls and "droppings-in" that must inevitably become a bore, however congenial may be the association. Those friendships last longest where certain decorous forms are

always observed, no matter how close the mutual affection may be. Mrs. Stowe, in one of her New England stories, describes the intercourse between two families as "a sort of undress intimacy." Reading further, we find that this dishabille companionship involves visits by way of the back door and at all sorts of unconventional hours.

Such abandonment of the reserves that etiquette enjoins on every household is a dangerous experiment. The back porch is for family use. Your next-door neighbor may not meddle therewith. Personally, I do not want my own son, or my married daughters, to enter my house through the kitchen. If you, dear reader, would retain your footing in the house of the friend best-loved by you, come in by the front door, and never without announcing your presence as any other visitor would. Steady persistence in this rule

will avoid the chances of divers unpleasant possibilities. Your hostess—or her husband—or grown son—may be as much in dishabille as the intimacy which, in your opinion, warrants you in running in and up, without knock or ring. You may happen on a love-scene, or a family quarrel, or a girl may be in the hands of the treasure of a hair-dresser who shampoos her twice a month with pure water that looks like peroxide of hydrogen, and "restores" the subject's dark brown tresses to the guileless flaxen of her forgotten babyhood; or your clattering heels upon the stairway may break the touchy old grandmother's best afternoon nap.

There is but one place on earth where it is safe to make yourself "perfectly at home," and that is your own house—or apartment—or chamber.

XXIV

ETIQUETTE OF CHURCH AND PARISH

Theoretically, the church is a pure democracy, a mighty family. There, if anywhere, the rich and the poor meet together on terms of absolute equality.

In that least poetical of pious jingles,—

> "Blest be the tie that binds,"—

we declare that

> "The fellowship of kindred minds
> Is like to that above."

These and other Pietistic platitudes, whether tame or tuneful, are technical, and so nearly meaningless as not to provoke debate. Every reasonable man and woman knows and does not affect to conceal his or her consciousness of the truth that social distinctions are not effaced by the enrolment of rich and poor, educated

and illiterate, refined and boorish, in impartial order upon the "church books." True religion *does* refine feeling and engender benevolence and charitable judgment of our fellows. In doing this, it creates a common ground of sympathy, as of belief. It elevates the moral and spiritual nature. Of itself, it does not enrich the intellect, or polish manners. One may have a clean heart and dirty flesh-and-blood hands; may be a sincere and earnest Christian, yet double his negatives, shove his food into his mouth with his knife, prefer the corner of a table-cloth to a napkin, and be an alien in the matter of finger-bowls.

It is possible that two women may work together harmoniously in church and parish associations, each esteeming the other's excellent qualities of heart and enjoying the fellowship of her "kindred mind," and yet that both should be intensely uncomfortable if forced into re-

ciprocal social relations that have nothing to do with church or charity.

These are plain facts no reasonable person will dispute. In view of them the fact, equally patent, that the Newlyrich clan invariably resort to church connection as a lever to raise them to a higher social plane, is one of the anomalies of human intercourse that may well stir the satirist to bitter ridicule and move compassionate beholders to wonder.

"When they begin to feel their oats they go off to you!" laughed the keen-witted, sweet-natured pastor of a down-town church to a brother clergyman whose flock worshiped in a finer building and a fashionable neighborhood. "The sheep with the golden fleece always finds a breach in our church-wall."

It takes him, his ewe and his lambs, a long time to learn that pew-proximity does not bring about social sympathy. It

is not a week since I saw a girl, a thoroughbred from crown to toe, flush in surprise and draw herself up in unconscious hauteur, when a flashily-dressed young person greeted her across the vestibule of a concert-room with "Hello, Nellie! didn't we have a bully time last night?"

They had attended a Sunday-school anniversary, and as their classes were side by side, had exchanged remarks in the intervals of recitations, songs and addresses. The parvenu's clothes were more costly than "Nellie's;" her father was richer; *they were members of the same church!* To her vulgar mind these circumstances gave her the right to take a liberty with a slight acquaintance such as no well-bred person would have dreamed of assuming.

First, then, I place among the maxims of Church and Parish Etiquette: Do not imagine that your next pew-neighbor must be your acquaintance. If she be a

new-comer and a stranger in the congregation, bow to her in meeting in lobby or in aisle, gravely and yet cordially, recognizing her as a fellow-worshiper in a temple where all are welcome and equal. If you can be of service to her in finding the place of hymn or psalm, should she be at a loss, perform the neighborly service tactfully and graciously,—always because you are in the House of the All-Father, and are His children,—not that you seek to court a mortal's favor for any ulterior purpose.

In meeting her on the street let your salutation be ready, and pleasant, but not familiar. Don't "Hello, Nellie!" her, then or ever, while bearing in mind that non-recognition of one you know to be a regular attendant at the same church with yourself, yet a comparative stranger there, is unkind and un-Christian.

The case is different if you are the

stranger. Friendly advances should come from the other side. If they are not made, there is nothing for you to do but to content yourself with the recollection that you go to church to worship God, not to make acquaintances. Never depend on your church-connection for society. If you find congenial associates there, rejoice in the happy circumstance and make the most of it. If you do not, do not rail at the congregation as "stiff and stuck up," at the church as a hollow sham, and the pastor as an unfaithful shepherd. The expectation on the part of some people that he should neglect the weightier matters of the law and the gospel, and prostitute his holy office by becoming a social pudding-stick for incorporating into "a jolly crowd" the divers elements of those to whom he is called to minister, disgraces humanity and civilization—not to say Christianity.

Pew-hospitality has fallen into disuse to a great extent of late years, principally on account of the usher-service. The tendency of this partial desuetude is to make pew-owners utterly careless of their obligation to entertain strangers. Regard for the best interests of your particular church-organization should suggest to you as a duty that you notify the usher in your aisle of your willingness to receive strangers into your pews whenever the one or two vacant seats there may be needed. If your family fills them all every Sunday, you can not exercise the grace of hospitality.

When one or two, or three, are to be absent from either service, however, take the trouble to apprise the oft-sorely-perplexed official of the fact, and give him leave to bring to your door any one he has to seat. When the stranger appears, let him see at once that you esteem his coming

a pleasure. Give him a good seat, a book and a welcome generally.

By this behavior you commend to his favor your church, human nature, and the cause dearest to your heart.

If you are the visiting worshiper, and it is evident that the other occupants of the pew are the owners thereof, make courteous and grateful acknowledgment at the close of the service, of the hospitality you have received. I hope the return you get will not be the cold, supercilious stare one true gentlewoman had from the holder of a pew in the middle aisle of a fashionable church in New York. The guest put into Mrs. Haut Ton's pew, thanked the latter simply and gracefully for the opportunity given her of hearing an admirable sermon.

"Who are you that dare address *me!*" said the silent stare. "It is bad enough to have *my* pew invaded by an unvouched-

for stranger without being subjected to the impertinence of speech!"

The last place upon God's earth where incivility and the arrogance of self-conceit are admissible is His house. "Be pitiful," writes the apostle who learned his code of manners from One who has been not irreverently called "the truest gentleman who ever lived." "Be pitiful; be courteous!"

The relations of parishioner and the pastor's family are often strained hard by the popular misconception of the social obligations existing—or that should exist—between them. In no "call" that I ever heard of is the clergyman enjoined to cater to the whims and vanities of exacting members by visits that are not demanded by spiritual or temporal needs, and which minister to nothing but the aforesaid jealous vanity. Send for a clergyman when his priestly offices are re-

quired. For the rest of his precious time let him come as he likes, and go whither he considers his duty calls him. He was a man before he took orders, and the man has social rights. Let him "neighbor," as old-fashioned folk used to say, with his kind.

The aforesaid "call" makes no mention of his family. If you like to call on them when they come to the parish, and if you find them congenial—your congeners in fact—keep up the association as you would with your doctor's, or your lawyer's family. That you belong to Doctor Barnabas' parish, that you are the wife or daughter of an officer in his church, gives you absolutely no claim on his wife or daughters beyond what you, individually, possess. To demand that Mrs. Barnabas, refined in every instinct, highly-educated and with tastes for what is best and highest in social companion-

ship, should be bullied and patronized by Mrs. Million, a purse-proud vulgarian, unlearned and stupid, is sheer barbarity. Yet we see it—and worse—in every American church.

Do you, sensible and amenable reader, lead the way to better things; loosen at least one buckle of the harness that bows many a fine spirit to breaking, and makes "the Church" a smoke in the nostrils of unprejudiced outsiders. Separate ecclesiastical from social relations. Owe your right to call a fellow parishioner "friend," and to visit at manse or parsonage, or rectory, to what you *are*—not to the adventitious circumstance of being a member in good standing in a fashionable, or an unfashionable, church. Exact no consideration from those who belong with you to the household of faith on the ground of that spiritual "fellowship."

The position is false; the claim ignoble.

XXV

COURTESY FROM THE YOUNG TO THE OLD

The pessimist, reading the heading of this chapter, would be inclined to ask if one writes nowadays of a lost quantity. While we do not consider the grace of courtesy as entirely lost, we are at times tempted to think that it has "gone before," and so far before that it is lost sight of by the rising generation.

The days have passed when the hoary head was a crown of glory, as the royal preacher declares. It is certain that if it is a crown, it is one before which the youth of the twentieth century do not bow.

Before we condemn the young unsparingly for their lack of reverence, we must look at the other side of the question. To-day there are few old people. First, there

is youth. That lasts almost until one is a grandparent; then one is middle-aged. No one is old,—at least few will acknowledge it. The woman of forty-five is on "the shady side of thirty," she of sixty-five, is "on the down-slope from fifty." And, even when the age is announced, one is reminded that "a woman is only as old as she feels." There is sound common sense in all this. Can not we afford to snap our fingers at Father Time and his laws, when the law within ourselves tells us that we are young in heart, in feeling, in aims? So the principle that bids us shut our eyes at the figure on the milestone we are passing is a good one. As long as we feel fresh still for the journey, as long as every step is a pleasure, what difference if the walk has been five miles long or fifteen? We judge of the strain by the effect it has had on us. If we feel unwearied and ready for miles and

miles ahead of us, who shall say that the walk has been ten miles long, when we are conscious in our energetic limbs that it has only been two delightful miles?

The fact that no one is now old has its effect on the Young Person in our midst. She hesitates to say to the matron, "Take this seat, please!" when she knows that in her soul the matron will resent the insinuation that she is on the downward grade. Not long ago I witnessed the chagrin of a woman of thirty-five who rose and gave her seat in a stage to a woman who was, if one may judge by the false standard of appearances, at least fifteen years her senior. The elderly woman flushed indignantly:

"Pray keep your seat, madam!" she commanded in stentorian tones. "I may be gray-headed, but I am *not* old or decrepit!"

She of thirty-five had cast her pearls of

courtesy before swine, and assuredly they had been trampled underfoot.

I fancy that one reason gray hair is becoming fashionable is this desire to cling to youth. Every year more young women tell us that they are prematurely gray, and their sister-women add eagerly, "So many women are, nowadays!"

Our Young Person must, then, be very careful how she displays the feeling of reverence for age which, we would like to believe, is inherent in every well-regulated nature. She must exercise tact, without which no person shall have popularity.

One point in which Young America displays lamentable vulgarity is in the habit of interrupting older people. Interruptions, we of a former generation were taught, are rude. That is a forgotten fact in many so-called polite circles. And when people do not interrupt they seem to be waiting for the person speak-

ing to finish what he has to say in order to "cut in" (no other expression describes it fitly) with some new and original remark. That is, apparently, the only reason that one listens to others,—just for the sake of having some one to answer. The world is full of things, and getting fuller every day, and unless one talks most of the time he will never be able to air his opinions on all points. And every one's opinion is of priceless value,—at least to himself. This seems to be the attitude of Young America. Yet in courtesy to the hoary head one should occasionally pause long enough to allow the owner thereof to express an opinion. Although one has passed fifty, one may, nevertheless, have sound judgment, and ideas on some subjects that are worth consideration. I wish young men and women would occasionally remember this.

The woman of sixty, or over, can really

learn little of value from her granddaughter,—even when that granddaughter is a college graduate, and has all the arrogance of twenty years. Of course, grandmother may need enlightenment on college athletics, on golf, even, perhaps, on bridge,—although that is very doubtful, if she lives in a fashionable neighborhood. But, after all, these are not the greatest things of life. She would, perchance, be glad to listen to her young relative's accounts of her sports if she would take the trouble to tell the happenings that interest her, in a loving, respectful spirit. Our elderly woman does not like to be patronized, to be told that she dresses like an old fashion-plate, and that she is, to use the slang of the day, a "back number." The grandmother knows better. She has lived and she is sure that from her store of knowledge of life,—of men, women and things as they really

are,—she could bring forth treasures, new and old, that would be of great help to the hot-headed, impulsive young girl about to risk all on the perilous journey that lies before her.

I would, therefore, suggest that Our Girl practise deference toward her elders. At first she may not find it easy, but it is worth cultivating. It is, moreover, much more becoming than the arrogance and aggressiveness too common nowadays. There is something wrong when a person feels no respect for one who has attained to double or treble her years. There is something lacking. The collegians of both sexes would do well to turn their analytical minds on themselves, and, as improvement is the order of the day, add to their fund of becoming attainments the sweet, old-fashioned attribute of courtesy and reverence toward age.

It is easy, after all, if one will watch

carefully, to do the little kind thing that makes for comfort, and not do it aggressively. It is not necessary to adjust a pillow at the elderly person's back as if she needed it. I saw a sweet woman put a pillow behind an invalid with such tact that the sufferer, who was acutely sensitive on the subject of her condition, did not suspect that her hostess had her illness in mind.

"My dear," said this tactful woman, "if you are 'built' as I am, you must find that chair desperately uncomfortable without a cushion behind you! *I* simply *will not* sit in it without this little bit of a pillow wedged in at the small of my back. I find it so much more comfortable *so*, that I am sure you will."

And the cushion was adjusted. Could even supersensitive and suspicious Old Age have resented such attention?

Of course elderly people like to talk.

Why should they not be allowed to do it? The boy or girl listener is impatient of what he or she terms inwardly "garrulousness." Is not the prattle of youth as trying to old people? But, to do them justice, unless they are very crabbed, they listen to it kindly.

Unfortunately one seldom sees a young person rise and remain standing when an old person enters the room. Yet to loll back in a chair under such circumstances is one of the greatest rudenesses of which a girl or boy is capable.

Right here, may I put in a plea for the old man? In the first place, he is not as popular as the old woman. *She* is often beloved; he, poor soul! is too often endured. In very truth he is not so lovable as his lady-wife. He did not take the time while he was young to cultivate the little niceties of life as she did. Women have more regard for appearances than men have,

and their life is not spent so often in counting-room and office; they are, in their daily life, surrounded by refined persons more than are their husbands; they do not have to talk by the hour with rough men, give orders to surly underlings, eat at lunch counters, and join in the morning and evening rush-for-life to get a seat in the crowded car or train where the law is *"Sauve qui peut!"* or, in brutal English "Every man for himself and"—no matter who—"for the hindmost!" All these things, after years and years, influence the man or woman. It is inevitable. It even affects the inner life. The Book of books tells us that though the outward man perish, the inward man is renewed day by day. Sometimes the inward man is hardly worth renewing at the end of a life of such rush and mad haste after the elusive dollar that there has been no place for the gentle amenities of existence. Therefore, as the

man gets old, his nature comes to the front, and, too often, the courtesies that were pinned on him by a loving wife, and kept polished up by her, drop off and he does not want to bother to have them readjusted. Consequently, he often has habits that are not pretty. He is irascible; he is intolerant with youth, and, now that he is laid aside, he likes to tell of what he did when he was as active as the young men about him. Dear young people, let him talk! Listen to him, and remember that at your age he was just as agreeable as you. Consider, too, that if, when you are old, you would escape being the self-absorbed being you think him, you would do well now to begin to avoid the selfishness and self-absorption that you find make the old man objectionable. Practise on him, and he will in his old age still be doing a good work.

It is not pleasant to feel old, to know

that you are set aside in the minds of others as "a has-been." There are few more cruel lessons given to human beings to learn in this hard school we call life. And this task has to be learned when strength and courage wane, and the grasshopper is a burden. If young people would only make it unnecessary for the older person to acquire it! It lies with youth to make the declining years of those near the end of the journey a weary waiting for that end, or a peaceful loitering on a road that shall be a foretaste of a Land in which no one ever grows old.

XXVI

MISTRESS AND MAID

They were not foreordained from all eternity to be sworn enemies. Could that fact be impressed on the mind of each, there would be less friction between them.

Where, in this day and in this country, is found the family servant who follows the fortunes of her employers through adversity and evil report, asking only to be allowed to live among those who have shown her kindness, who have taught her all she knows, and who have been kinder to her than her own family have been? She may exist in the imagination of the optimistic novelist,—but not in reality. Once in a great while such a servant, well-advanced in life, is found,—but she is a rara avis.

It is trite to say that in this country the servant matter is all askew. We know that, and it is incumbent on us to make the best of matters as we find them. To do this both mistress and maid should be impressed with the fact expressed in the opening sentence of this chapter. As matters now are, the maid sees in the mistress a possible tyrant, one who will exact the pound of flesh, and, if the owner thereof be not on her guard, will insist on a few extra ounces thrown in for good measure. The mistress sees in the suspicious girl a person who will, if the chance be offered her, turn against her employer, will do the smallest amount of work possible for the highest wages she can demand; break china, smash glass, shut her eyes to dirt in the corners, and accept the first opportunity that offers itself to leave her present place and get one that demands fewer duties and larger pay.

One of the great mistakes of the mistress is that she lets the state of affairs annoy her. Why should she? The maid is not "her own kind," and the woman is wrong who judges the uneducated, ill-reared hireling by the rules that govern the better classes. The servant and the employer have been reared in different worlds, and to ignore this fact is folly. How often do we see the mistress "hurt" because of Norah's lack of consideration for her and her time, and vexed because the servant fails to appreciate any kindness shown her? Let her accept the condition of affairs as what the slangy boy would call "part of the game," and not waste God-given nerve and energy in worrying over it. If she gets reasonably good return in work for the wages she pays, she should be content. To expect gratitude of the working-class is, too often, but hunting for the proverbial

needle in the stack of hay. Blessèd is she who does not seek it, for she will never be disappointed.

Nor should the mistress expect a friend and counselor in the maid. Once in a while, one meets a servant who, by some accident, is capable of discerning the refinement of nature in her employer, and of respecting it. In this case, she may care more for the employer for knowing that she is trusted. The mistress who, acknowledging this, makes a confidante of her maid, is running a great risk. It is an unnatural state of affairs, and unnatural relations are never likely to be successful or happy.

Yes! there is no doubt about it,—the system of domestic service is all wrong, and it grows worse. Except in a few exceptional cases, the distrust of the housewife for the maid-of-all-work, the suspicious attitude of said maid toward her

nominal mistress, increase with each passing year.

The evil is so great that the only remedy lies in each household doing by itself the best that lies within its power to change the current. Were each housewife in the country to strive to better matters, the change would soon be apparent.

It is a fact that, by appealing to the best in human nature—be that nature American, Irish, German or Scandinavian—we elicit the best from our fellow creatures. Let the mistress, then, try to believe in the good intentions of her servant, or, if she can not really believe in them, let her intend to do so. Her attitude of mind will, unconsciously to herself, make itself felt upon her hireling. Let her take it for granted that the "new girl" means to stay, is honest, trustworthy, and anxious to please, and let her talk to her as if all these things were foregone

conclusions. She may show by gentle manner and kindly consideration that Norah or Gretchen is a sister-woman, not a machine. If the washing or ironing happens to be heavy, let her suggest a simple dessert of fruit, instead of the pudding that had been planned. And if the maid's heavy eyes and forced smile show that she is not well, let the mistress, for a brief moment, put herself in the place of the hireling, and think what she would want done for her under similar circumstances. She will then suggest that some of the work that can be deferred be laid aside until the following day, or offer to give a hand in making the beds or dusting the rooms.

"But," declares the systematic housewife, "I do not hire a servant,—and then do my own housework!"

No! Neither did you hire your maid-of-all-work to be a sick nurse,—but were you

ill it would be she who would cook your meals, carry up your tray and take care of you, unless you were so ill as to need the services of a trained attendant. Bear this in mind, and show the maid that you do bear it in mind.

It is a more difficult matter to get the servant to look at the subject from this standpoint. She has not been educated to regard things from both sides. It is the custom of her cult to meet and, in conclave assembled, to compare the faults, foibles and failings of their employers. And when they do commend an employer for kind treatment it is, as a rule, only to make the lot of another servant look darker by contrast with the bright one depicted.

"Oh, me dear!" exclaims Bridget on entering Norah's kitchen at eight-thirty in the evening and finding her still washing dishes. "And is this the hour that a

poor, hard-working girl is kept up to wash the dinner-things? There are no such doin's in *my* kitchen, I tell ye! My lady knows that I ain't made of iron, and she knows, too, that I would not put up with such an imposition!"

The fact that Norah's mistress has helped her all day with the work, that she is herself the victim of unexpected company; that she regrets as much as Norah can that the unavoidable detention at the office of the master of the house has made dinner later than usual, does not deter the suddenly-enlightened girl from feeling herself a martyr, and the seed of hate and distrust is quick to bear fruit in an offensive manner and a sulky style of speech.

She does not pause to take into consideration that, while she may just now be doing extra work, she also receives daily extra kindnesses and consideration that

were not agreed upon in the contract of her hire.

There are just two rules that make the relations of mistress and maid tolerable or pleasant. One is that everything be put on a purely business basis—an arrangement, we may remark, that the maid would be the first to resent. If she is willing to give only what she is paid for, she must be willing that no margin be allowed to her, and that she be expected to live up to her part of the contract, fulfilling every duty as well as any servant possibly could, expecting no allowances or indulgences, and receiving just the "times off" for which she bargains. Only that, and no more! She would soon weary of the bargain.

The other rule, and the better, is that a little practical Christianity be brought into the relationship,—that the maid do her best, cheerfully and willingly, and that the mistress treat her in

the same spirit, giving her little pleasures when it is within her power to do so, trying to smooth the rough places, and to make crooked things straight. Then, let each respect the other and make the best of the situation. If it is intolerable, it may be changed. If not intolerable, let each remember that there is no law, human or divine, that demands that the contract stand for ever—and let each dissolve the partnership when she wishes to do so. Until this is done, mistress and maid should keep silence as to the faults of the other, trying to see rather the virtues than the failings of a sister-woman.

I wish that some word of mine with regard to this matter could sink into the mind of the mistress. I fear that it will never be possible to train the maid not to talk of her mistress to her friends. But the employer should be above discussing her servants with outsiders. This is one

of the most glaring faults of conversation,—one of the most flagrant breaches of conversational etiquette among women of refinement. The hackneyed warning that the three *D's* to be banished from polite conversation are Dress, Disease and Domestics, has not been heeded by the average housewife, so far as the last *D* is concerned. She will fill willing and unwilling ears with the account of her servants' impertinences, of their faults, of how they are leaving without giving warning, and of how ungrateful all servants are, until one would think that her own soul was not above that of the laundress, chambermaid and cook, whose failings she dissects in public. Such talk reminds one of the conversation with which Bridget regales an admiring and indignant coterie. With the uneducated hireling, it may be pardonable; in the case of the educated employer it is inexcusable.

XXVII

A FINANCIAL STUDY FOR OUR YOUNG MARRIED COUPLE

Thirty years ago I held a heart-to-heart talk with reasonable, well-meaning husbands on the vital subject of the monetary relations between man and wife.

I quote a paragraph the force of which has been confirmed to my mind by the additional experience and observation of three more decades than were set to my credit upon the age-roll when I penned the words:

"I have studied this matter long and seriously, and I offer you as the result of my observation in various walks of life, and careful calculation of labor and expense, the bold assertion that every wife who performs her part, even tolerably

well, in whatsoever rank of society, more than earns her living, and that this should be an acknowledged fact with both parties to the marriage contract. The idea of her dependence upon her husband is essentially false and mischievous, and should be done away with, at once and for ever. It has crushed self-respect out of thousands of women; it has scourged thousands from the marriage-altar to the tomb, with a whip of scorpions; it has driven many to desperation and crime."

I have headed this chapter *"A Financial Study for Our Young Married Couple,"* because I have little hope of changing the opinions and custom of the mature benedict. One youthful wedded pair should come to a rational mutual understanding in the first week of housekeeping as to an equitable division of the income on which they are to live together.

If you—our generic "John"—shrink

from coming down to "cold business" before the echoes of the wedding-bells have died in ear and in heart, call the discussion a "Matter of Marriage Etiquette," and approach it confidently. And do you, Mrs. John, meet his overtures in a straightforward, sensible way, with no foolish shrinking from the idea of even apparent independence of him to whom you have intrusted your person and your happiness.

It is, of course, your part to harken quietly to whatever proposition your more businesslike spouse may make as to the just partition, not of his means, which are likewise yours, but of the sums you are respectively to handle and to spend. Do not accept what he apportions for your use as a benefaction. He has endowed you with all his worldly goods, and the law confirms the endowment to a certain extent. You are a co-proprietor—not a pensioner. If, while the glamour of Love's

Young Dream envelops and dazes you, you are chilled by what seems sordid and commonplace, take the word of an old campaigner for it that the time will come when your "allowance" will be a factor in happiness as well as in comfort.

May I quote to John another and a longer extract from the thirty-year-old "Talk concerning Allowances?"

"Set aside from your income what you adjudge to be a reasonable and liberal sum for the maintenance of your household in the style suitable for people of your means and position. Determine what purchases you will yourself make, and what shall be intrusted to your wife, and put the money needed for her proportion into her care as frankly as you take charge of your share. Try the experiment of talking to her as if she were a business partner. Let her understand what you can afford to do, and what you can not. If

in this explanation you can say 'we' and 'ours,' you will gain a decided moral advantage, although it may be at the cost of masculine prejudice and pride of power. Impress upon her mind that a certain sum, made over to her apart from the rest, is hers absolutely, not a present from you, but her honest earnings, and that *you* would not be honest were you to withhold it. And do not ask her 'if that will do?' any more than you would address the question to any other woman. With what cordial detestation wives regard that brief query which drops, like a sentence of the Creed, from husbandly lips, I leave your spouse to tell you. Also, if she ever heard of a woman who answered anything but 'Yes!' ".

Carrying out the idea of co-partnership, should your wife exceed her allowance, running herself, and consequently you, into debt, meet the exigency as you

would a similar indiscretion on the part of a young and inexperienced member of your firm. Treat the extravagance as a mistake, not a fault. Not one girl-wife in one hundred who has not been a wage-earner has had any experience in the management of finances. The father gives the daughter money when she (or her mother) tells him that she needs it, or would like to have it. When it is gone he is applied to for more. She has been a beneficiary all her life, usually an irresponsible, thoughtless recipient of what is lavished or doled out to her, according to the parental whim and means.

Teach her business methods, tactfully, yet decidedly.

One young wife I wot of began keeping the expense-book presented to her by her husband with these entries:

"*January fourth.* Received $75.00 (Seventy-five dollars).

"*January sixth.* Spent $70.25 shopping, etc.

"Balance—$4.75 set down to Profit and Loss."

After fifteen years of married life her husband died, bequeathing the whole of a large estate to her, and making her sole guardian of their three children,—a confidence fully justified by her conduct of the affairs thus committed to her.

"My husband trained me patiently and thoroughly," she said to one who complimented her financial sagacity. "I was an ignoramus when we were married."

Then laughingly she related the "profit and loss" incident.

It is the fashion to sneer at women's business methods. Who are to blame for their blunders?

Should your wife play with her allowance, as a child with a new toy, let censure fall upon those who have kept her

in leading-strings. Teach her gradually to comprehend her responsibilities. The sense of them will steady her unless she be exceptionally feather-brained. Be she wasteful or frugal, the allowance you have made to her is as honestly hers to have, to hold or to spend, as the third of your estate which the law will give her in the event of your death.

"Settlements," according to the English sense of the word, are not yet common in the United States. One American father, whose daughter was on the eve of marriage with an Englishman, ordered the prospective groom out of the house when the foreigner queried innocently as to the "settlements" the future father-in-law intended to make upon his child.

A man with a reputation for fortune-hunting had nearly rid himself of the slur by insisting that his fiancée's large estate

should be settled absolutely upon herself. Her quondam guardian put a different complexion on the generous act by divulging the circumstance that the husband, by the same "settlement," had made himself sole trustee of his wife's property of every description.

While there are, perhaps, fewer purely mercenary marriages in our country than in any other, it can not be denied that a large proportion of enterprising young men act, consciously, or unwittingly, on the advice of the Scotchman who warned his son not to marry for money, but in seeking a wife, "to gae where money is."

"Is he marrying her fortune, or herself?" asked one gossip of another when an approaching bridal was spoken of.

"They *say* he is very much in love with her!" was the answer, uttered dubiously. "I fancy, however, that he would have re-

pressed his passion, if she were a poor girl."

Which brings us to a much more delicate matter than the division of the income earned, or inherited, by the bridegroom.

It is a fact that may have much significance—or none—that the bride makes no mention of endowing her husband with all, or any portion, of her worldly goods. It is likewise significant that laws (of man's devising) take it for granted that her property goes with her, so that in most of our states it is his without other act of gift than the marriage ceremony.

The man who marries for money has no scruples as to the acceptance and the use of it. Sometimes it is squandered; sometimes, but not often, it is hoarded; most frequently "it goes into the husband's business" and is invested by him for the benefit of himself and his family.

The nicer issue with which we have to do is how our conscientious John, who would have married his best girl if she had not possessed one penny in her own right, is to comport himself with regard to the fortune, modest or considerable, which she brings to him as dowry.

Briefly and clearly—as a trust not to be committed to the chances and changes of his individual ventures. No investment should be made of his wife's money without her knowledge and full consent. In all that he does where her funds are involved, he should be her actuary, and what profits result from "operations" with her funds should be settled on herself and children. By this course alone can he retain his self-respect, his reputation as an honorable man, and certainly disabuse his wife's mind of any possible suspicion that his affection was not wholly for her.

XXVIII

MORE ABOUT ALLOWANCES

The arrangement between husband and wife concerning money matters should be no more definite and business-like than that subsisting between father and children. To be taught early the real value of money is a distinct assistance to financial integrity in later life. To have in one's possession, even as a child, a sum wholly one's own, conduces to a feeling of self-respect and independence. As soon as a child is old enough to know what money is and that, for money, things are bought and sold, he should have an allowance, be it only a penny a week. Suggestions, but not commands, as to its expenditure should accompany the gift. Gradually the weekly or monthly amount

should be increased, and instructions should be given as to its possible use.

A child may be advised properly to divide his small funds between pleasure and charity, or between the things bought solely for his own benefit and those for the benefit of others, the value of the expenditure, in each case, being dependent on the freedom of his choice. As he grows older he should be taught to expend money for necessities. He should be trained to buy his own clothes and other personal belongings. This sort of training, often disastrously neglected, is of far more practical value than many things taught in the schools. The feeling of responsibility engendered in children or young people by trusting them with a definite amount of money for certain general purposes, can scarcely fail of a happy result. It binds them to a performance of duty while it confers, at the same time, a de-

licious sense of freedom. An allowance for necessities gives its recipient liberty of choice in expenditure, but the choice must be judicious or the recipient suffers. This it does not take him long to find out.

Many a man who refuses his sons and daughters allowances, permits them to run up large bills at the various shops where they trade. Exactly what the amount of these bills will be he never knows, except that it is sure to be larger than he wishes. The children of such a man never have any ready money. They do not know what to count on and, in consequence, not being trusted, they exercise all their ingenuity to outwit the head of the family and to trick from him exactly as much money as possible. A young woman with somewhat extravagant tendencies, who belonged to the class of the unallowanced, begged her father for a new gown. She pleaded and pleaded in vain. Finally, he

said if she had anything that could be made over, he would stand for the bill. This word to the wise was sufficient. She took the waist-band of an old gown to her modiste who built upon it a beautiful frock for which she likewise sent in a beautiful bill. Fortunately this daughter had a father who was a connoisseur in wit, and who could appreciate a joke even at his own expense. But the example will serve, as well as another, to illustrate the lengths to which a woman may resort when not treated as a reasonable and reasoning creature about money matters.

"I would rather have one-half the amount of money of which I might otherwise have the use, and have it in the form of an allowance," said a young woman who was discussing, with other young women, the subject of expenditures. "If I *know* what I am to have, I can spend it to much better advantage. I can exercise

some method in my purchases. If I don't know, I am likely to spend a large sum on some two or three articles with the hope that more is coming. Suddenly and unexpectedly father sets his foot down on further bills, and there I am with a dream of a hat but no shoes, or with a ball-gown and not a coat to my back."

Money plays some part in the life of every human being belonging to a civilized nation. The question of successful and skilful expenditure is a vital question for the majority of people. It is not a question that can be solved without training. Yet we educate children in various unimportant matters, and, for the most part, leave this of money untouched. In no way can a child or a young person be taught so readily and so quickly the proper use of money as by limiting his expenses to a certain sum, which sum he nevertheless controls.

XXIX

A FEW OF THE LITTLE THINGS THAT ARE BIG THINGS

Seeing the prevalence of rudeness in human intercourse, one is forced to believe that the natural man is a cross-grained brute. That breeding and culture often convert him into a creature of gentleness and refinement speaks volumes for the powers of such influence. The average man seems to take a savage delight in occasionally giving vent to brutal or cutting speech. To yield thus to a primal and savage instinct is to prove that breeding and refinement are lacking.

There are certain business men who, during business hours, meet one with a brusk manner that would not be pardoned in a petty tradesman. If we visit them on their own business,—not as in-

truders,—it is the same. They seem to feel that a certain disagreeable humor is an indispensable accompaniment to the occasion. Such insolence is usually taken as a matter of course by the recipient, who immediately feels penitent at the thought of his intrusion.

Too often the physician who is not a gentleman-at-heart, trades on the fact that his patients regard him as a necessity, and is as disagreeable as his temper at the moment demands that he shall be. He intimates that he is so busy that he has scarcely time to give his advice; that the person he attends had no business to get ill, and, in fact, makes himself generally so disagreeable it is to be wondered at that the sufferer ever calls in this man again. Yet in a drawing-room, and talking to a well person, this man's manner would be charming. One sometimes feels that sick people and physicians might well

be classed as "patients" and "impatients."

It is but fair to remark that, to the credit of physicians, it is not always those who have had the largest experience, or who stand at the head of their profession who deserve to come under the above condemnation. The men to whom the world looks for advice in the matters of which they have made a study, and who are sure of their standing, are often the gentlest, the most courteous.

Our busy men have need to remember that the man who is gentle at heart shows that gentleness in counting-room and office as well as in drawing-room and dining-room, and the fact that the person calling on him for business purposes or advice is a woman, should compel him to show the politeness which

> —"is to do and say
> The kindest thing in the kindest way."

On the other hand, common courtesy and consideration for another demand that the person who intrudes on a man when he is busy should state his business briefly, and then take his departure. Only the busy man or woman knows the agony that comes with the knowledge that the precious moments of the working hours are being frittered away on that which is unnecessary, when necessary work is standing by, begging for the attention it deserves and should receive. Let him who would be careful on points of etiquette remember that there is an etiquette of working hours as well as of the hours of leisure and sociability.

Perhaps the lapse from good breeding most common in general society is the asking of questions. One is aghast at the evidence of impertinent curiosity that parades under the guise of friendly interest. Interrogations as to the amount

of one's income, occupation, and even as to one's age and general condition, are legion and inexcusable. Every one who writes—be he a well-known author or a penny-a-liner—knows only too well the query, "What are you writing now?" and knows, too, the feeling of impotent rage awakened by this query. Yet, unless one would be as rude as his questioner, he must smile inanely and make an evasive answer.

To ask no question does not, of necessity, mean a lack of interest in the person with whom one is conversing. A polite and sympathetic attention will show a more genuine and appreciative interest than much inquisitiveness.

While we are on this subject, it may be well to mention that a lack of interest in what is being told one is a breach of courtesy that is all too common. Often one sees a man or woman deliberately pick up

a book or paper, open it and glance over it while his interlocutor is in the midst of a story he means to make interesting. If the conversation *is* interesting, it deserves the undivided attention of both persons; if what is being said is not worth attention, the listener should at least respect the speaker's intention to please. There is nothing more dampening to conversational enthusiasm, or more "squelching" to eloquence, than to find the eyes of the person with whom one is talking fixed on a book or magazine, which he declares he is simply "looking over," or at whose pictures he is "only glancing."

A good listener is in himself an inspiration. Even if one is not attracted by the person to whom one is talking, one should assume interest. This rule also holds good with regard to the attention given to a public speaker. In listening to a preacher or to a lecturer, one should look

at him steadily,—not allowing the eyes to wander about the building and along ceiling and walls. This habit of a seemingly fixed attention is easily cultivated. If one is really interested in the address, it aids in the enjoyment and comprehension of it to watch the speaker's facial play and gestures. If one is bored, one may yet fix the eyes upon the face of the person to whom one is supposed to be listening, and continue to think one's own thoughts and to plan one's own plans. And certainly the person who is exerting himself for the entertainment of his audience will speak better and be more comfortable for the knowledge that eyes belonging to some one who is apparently absorbed in his address, are fixed upon him.

Conditions under which otherwise polite persons feel that they can be rude are those attendant on a telephone-conversation. With the first "Hello" many a

man drops his courtesy as if it were a garment that did not fit him. And women do the same. If the "Central" were to record all that she (it seems to be usually a "she") hears, and all that is said to her, our ears would tingle. True it is, that she often is surly, pert, and ill-mannered. But if she is ill-bred, that is no reason for the "connecting parties" to follow suit. Were one really amenable to arrest for profanity over the wires, the police would be kept busy if they performed their duty.

But putting aside the underbred who swears, let us listen for a moment to the so-called courteous person,—for he is courteous under ordinary circumstances:

"Hello! Central! how long are you going to keep me waiting? I told you I wanted '3040 Spring.' Yes! I did say *that!* and if you would pay attention to your business you would know it! I never saw

such a worthless set as they have at that Central office. Got them, did you? It's time! Hello, 3040, is that you? Well, why the devil didn't you send that stuff around this morning? Going to, right away, are you? Well, it's time you did. What ails you people, anyway? *No!! Central!!!* I'm not through, and I wish to heaven you'd let this line alone when I'm talking," and so on, ad infinitum.

Is all this worth while, and is it necessary? And must women, who, as they call themselves ladies, do not give vent to expressed profanity, so far copy the manners of the so-called stronger sex that they scream like shrews over the telephone?

Calling one day on a woman whom I had met with pleasure half-a-dozen times, I was the unwilling listener to her conversation with her grocer. She began by rating Central for not ask-

ing "What number?" as soon as the receiver was lifted from the hook. Having warmed up to business on this unseen girl, she got still more heated with the grocer at the other end of the wire. She had ordered one kind of apples, and he had sent her another, and the slip of paper containing the list of her purchases had an item of a five-cent box of matches that she had not ordered. With regard to all of which she expostulated shrilly and with numerous exclamations that were as near as she dared come to masculine explosives, —such as "Great Heavens!" "Goodness gracious!" and so forth. After threatening to transfer her custom to another grocer, and refusing to accept the apology of the abject tradesman, she compromised by saying that she would give him another trial, and hung up the receiver, coming into the parlor and beginning conversation once more in the even society

voice I had invariably heard before from her.

That the ways of telephones and the persons who operate them are trying, no one can deny,—least of all, the writer of this chapter, who lives in a house with one of these maddening essentials to human comfort. But the loss of temper that manifests itself in outward speech is not a requisite of the proper appreciation and use of the telephone. It is nothing less than a habit, and a pernicious one,—this way we have of talking into the transmitter. Let us remember that courtesy pays better than curses, and politeness better than profanity. If not, then let us have poorer service from Central and preserve our self-respect.

A rudeness of which people who should know better are frequently guilty is that of criticizing a dear friend of the person to whom one is talking. This is not only

ill-mannered, but actually unkind, and one of many flagrant violations of the Golden Rule. If a man loves his friend, do not call his attention to that friend's failing, nor twit him on his fondness for such a person. He is happier for not seeing the failings, and if the friendship brings him any happiness, or makes life even a little pleasanter for him, do not be guilty of the cruelty of clouding that happiness. If the man does see the faults of him he loves, and loyally ignores them, pretend that you are not aware of the foibles toward which he would have you believe him blind. The knowledge of the peccadilloes of those in whom we trust comes only too soon; we need not hurry on the always-disappointing, often bitter knowledge.

Perhaps lack of breeding shows in nothing more than in the manner of receiving an invitation. Should a man say,

patronizingly, "Oh, perhaps I can arrange to come,"—when you invite him to some function, write him down as unworthy of another invitation. He is lacking in respect to you and in appreciation of the honor you confer on him in asking him to partake of the hospitality you have devised.

"Really," protested one man plaintively, "I am very tired! I have been out every night for two weeks, and now you want me for to-morrow night. I am doubtful whether I ought to come. I am so weary that I feel I need rest."

The stately woman who had asked him to her house, smiled amusedly:

"Pray let me settle your doubts for you," she said, "and urge you not to neglect the rest nature demands. Your first duty is to her, not to me."

The man was too obtuse or too conceited to perceive the veiled sarcasm, and

to know that the invitation was withdrawn.

Unless one receives special permission from the person giving an invitation to hold the matter open for some good and sufficient reason, one should accept or decline a verbal invitation as soon as it is given. If circumstances make this impossible, one should apologize for hesitating, saying, "I am so anxious to come that I am going to ask your permission to send you my answer later, after I ascertain if my husband has no engagement for that evening,"—or some such form. The would-be hostess will readily grant such a request.

It may seem far-fetched to speak of ingratitude as a breach of etiquette, but the lack of acknowledgment of favors is very much like it. The man who accepts all done for him as his due, who forgets the "thank you" in return for the trifling

favor, is not a gentleman—in that respect, at least. The young men and young women of to-day are too often spoiled or heedless, taking pretty attentions offered them as matters of course, and as their right.

In this chapter on miscellaneous etiquette it may be well to enforce what is said elsewhere with regard to the respect every man should show to women. For instance, every man who really respects the women of his family will remove his hat when he enters the house. There are, however, men who kiss these same women with covered heads.

In a well-known play acted by a traveling company some years ago in a small town, the hero, standing in a garden, told the heroine he loved her, was accepted by her, and bent to kiss her, without removing the conventional derby from his blond pate. All sentiment was destroyed for the spectators when irate Hibernian accents

sounded forth from the gallery with: "Suppose ye take off yer hat, ye ill-mannered blokey!"

The Irishman was in the right.

Before closing this chapter on miscellaneous points of etiquette, I would say a word to those who, through bashfulness or self-consciousness, do the things they ought not to do and leave undone those things which they ought to do. They are so uncomfortable in society, so afraid of not appearing as they should, and so much absorbed in wondering how they look and act, and wishing that they did better, that they are guilty of the very acts of omission and commission they would guard against.

If I could give one rule to the bashful it would be, Forget yourself and your affairs in interest in others and their affairs. Be so fully occupied noticing how well others appear and trying to make every-

body about you comfortable, that you have no time to think of your behavior. You will then not be guilty of any flagrant breach of etiquette. The most courteous women I have ever known, those whose manners were a charm to all whom they met, were those who were self-forgetful and always watching for opportunities to make other people comfortable. Such are the queens of society.

XXX

SELF-HELP AND OBSERVATION

To the uninstructed, socially, the bare rules and conventions regulating social life seem often meaningless and arbitrary. A careful consideration of these conventions, such as it has been the aim of this book to give, shows that no one of them is without a reason for its being. The classification, however, of social forms together with the reasons governing these forms, does not provide a body of knowledge sufficient to serve as guide in the matter of comporting oneself easily and to advantage socially. There are many situations and points of behavior that it is impossible for a book of etiquette to cover. The laws laid down are only a small social capital. They discuss

the more obvious matters of social contact. Numerous points,—and these of the finer sort,—must be left without comment. In the treatment of these points and problems the person desirous of solving them properly must rely largely on his own good sense. One must apply to social exigencies the same methods of reasoning that one applies in meeting the other exigencies of life. In a word, one must resort to the principle of self-help.

Much, too, and this in the pleasantest fashion, may be done to extend one's knowledge of good form by observation of people who have unusual tact and social discrimination. In every city, town and village, there are such persons who are distinguished above their fellow citizens by social instinct, by the talent for performing gracefully and acceptably the offices of society. In differing degrees, but still perceptibly, these people, like the

painter, the musician, the poet, are marked by a taste and a thirst for perfection. To render social life as interesting, as charming, as beautiful as possible, to make the social machinery run smoothly and without friction,—this is their aim. Such people give quality to social intercourse. They observe the little amenities of life with grace. They know how to enter a room and how to leave it. They convey by the bow with which they greet one on the street the proper degree of acquaintanceship or friendship. They dress with propriety. They take time by the forelock in the adoption of new devices for the entertainment of their friends. Their parties are the prettiest; their houses are the most popular. Not necessarily clever of speech, they are clever in small and charming activities. They have a marked talent for all the little graces that make social intercourse easy and de-

lightful. This talent, of course, can not be communicated, but much may be learned by watching its operation. Certainly one can gain from it a knowledge of particulars, of how to perform certain definite acts, even if the conquest of the method is impossible.

It is not difficult in any community to discover people who approach more or less nearly the type described. They have a recognized distinction. To watch them, and, by this means, to wrest from them a part at least of their secret, is the surest way for the individual, timid or unversed socially, to discover his own social power and to increase it.

THE END

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